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I N

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πληθυσθῆ ἡ γνῶσις.

Seal the Book, even till the time of the completion; till many shall instruct, and
knowledge shall abound. DANIEL, ch. xii. ver. 4.

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SECTION

(1*)

SECTION VIII.

CONCERNING

THE GREAT DAY OF JUDGEMENT;

AND

*Some Inferences to be obviously drawn from
the Account given of it.*

VOL. II.

And with regard even to these very first words, I cannot but just make one short observation: for, though I have translated this verse just as we find it in our version; nevertheless I must beg leave to remark, that there

334. is, in the original, a particle δέ (*but* or *and*) at the very beginning of the whole description, to which it is almost impossible to annex any meaning; unless we suppose it to imply a strong contrast between *the state of glory* in which those blessed Spirits who *come with* their Lord shall appear, and that *outer darkness* into which the unprofitable servant is said to be cast, in the Parable immediately preceding. It naturally leads us, therefore, to recollect those remarkable words of the apostle Paul, in two of his Epistles, relating to this subject, before we proceed any further; and to compare them with what is here said, and also with what we read in some other parts of Scripture.

The first of those remarkable words are to be met with in the Epistle to the Thessalonians:

1 Thess. ch. iv. ver. 13, &c.

13. Οὐ θέλομεν δέ ιμᾶς ἀγνοεῖν, ἀδελφοῖ,

(3)

φοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

14. Εἰ γὰρ πιεύμενοι ὅτι Ἰησὸς ἀπέθανε καὶ ἀνέστη, ὅτῳ καὶ ὁ Θεὸς τὸν κοιμηθέντας, διὰ τὸν Ἰησὸν ἀξεῖ σὺν αὐτῷ.

15. Τότε γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίῳ, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρεσκίαν τὸν Κυρίον, καὶ μὴ φθάσωμεν τὸν κοιμηθέντας.

16. ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλῳ, καὶ ἐν σάλπιγγὶ Θεῷ καλαβήσεται ἀπὸ θραντὸς, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτοι.

17. ἐπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἀμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τὸν Κυρίον εἰς ἀέρα, καὶ ὅτῳ πάντοις σὺν Κυρίῳ ἐσόμεθα.

18. "Ως παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τότοις.

13. *But we would not that you should be ignorant, brethren, concerning those who are*

RESTING *; to the end that you may not sorrow, even as others do who have not hope.

14. For if we believe that Jesus died, and rose again; even so also them that REST * in Jesus, [or by means of Jesus,] God will bring WITH HIM.

15. For this we say unto you, by the word of the Lord: that we [any of us] who are living, who are left surviving till the coming of the Lord, shall not be beforehand with those who are now at rest.

16. For the Lord Himself shall descend from heaven, with great shoutings, with the voice of an † archangel, and with the trumpet of God.

* Κοιμάσθαι is rather *cuto dormiendi gratia*,—reclino me ad capiendum somnum, than *dormio*; see H. Stephens, T. II. p. 290; and therefore much rather implies *rest* than positive *sleep*. And this will appear still more strongly, if we recollect the passage already cited from the LXX, (1 Kings, ch. xix. ver. 5.) where we find the LXX did not think *this word* alone, by itself, sufficient to express *sleep*. For it is said, concerning Elijah sleeping under the tree, καὶ ἐκοιμήθη καὶ ὤνει, i. e. and he rested and slept; and *dormio* is properly Ταρέω, sive Τανίω, sive Ταρέω. To which, in confirmation of the translation here given, I may further add the use made, by the LXX, of the word οὐαλούαι, Deuteronomy, ch. xxxi. ver. 16; 2 Kings, ch. iv. ver. 34; and by the apostle Paul, 1 Cor. ch. xv. ver. 18.

† There is no article in the original.

And

(5)

And the dead [trusting] in Christ [THE ANOINTED RULER] shall rise FIRST.

17. *Then we [any of us] who are living, who are left surviving, shall be caught up together with them, in the clouds, to meet the Lord in the air; and so [after that] shall always be with the Lord.*

18. *Therefore comfort one another with such words as these.*

The other words are in the Epistle to the 336.
Colossians :

Colossians, ch. iii. ver. 4.

"Οταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμᾶς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Christ shall appear, [who is] our life, then ye also shall appear with Him in Glory.

And to these we may add the words of the Holy Psalmist, in the 50th Psalm,

4. Προσκαλέσεται τὸν ἄραγὸν ἄνω,
Καὶ τὴν γῆν, τὰ διακείναι τὸν λαὸν
αὐτῷ.

B 3

5. Συγκ-

(6)

5. Συναγάγετε αὐτῷ τὸς ὁσίας αὐτῷ,
Τὸς διατιθεμένας τὴν διαθήκην αὐτῷ ἐπὶ^{τὸν}
Θυσίας.

6. Καὶ ἀγαγέλλοιν οἱ ἄρανοὶ τὴν δικαια-
σύνην αὐτῷ.
"Οτι Θεὸς χριτής ἐσιν.

4. *He shall call the heaven from above, and the earth, to judge His people.*

5. *Gather unto Him, His holy ones, those that have established a covenant with Him by means of sacrifices.*

6. *And the HEAVENS shall declare His righteousness; for God is [indeed] a Judge.*

In which latter declaration it seems to be intimated, that those who have made the great appointed covenant with God, *by means of sacrifice*; not the sacrifice of bulls and goats, (for that is declared to be of little import, ver. 9, 10, 11, 12, 13, of this very Psalm;) but by means of the great Sacrifice of Christ, the Deliverer, and Anointed Lord; that *those* are they who shall descend, with the Holy Angels, from the heaven above, to judge the people: when the **Heavens** shall declare

declare *His* righteousness ; *His*, Who Himself really made and offered up the great Sacrifice in question.

This is what I apprehend to be a fair interpretation of this prophetical Psalm, although the word *συνιεις* is in the plural number ; and that the rather, both because of the care taken in the subsequent verses to declare that the sacrifices of bulls and goats were in themselves of no import at all, (which would be a contradiction to the fifth verse, unless something further was intended ;) and also, because even the sacrifices under the Law were, as the Apostles inform us *, merely *typical* of the *final* great Sacrifice to be offered up, and had their full and proper effect only from being seen and considered in *that* light : and because we have sufficient reason to conclude, that even the sacrifices of the Patriarchs always had a reference to the promised Messiah and Deliverer ; and may venture to believe, that most probably the very reason why Cain's *offering* was not accepted †, was because he did not consider it rightly as having

* Heb. ch. x. ver. 1 to 15. † Cor. ch. x. ver. 4. Col. ch. ii. ver. 17.

† Hebrews, ch. xi. ver. 4.

reference to the great *intended Sacrifice*, but brought his productions from the earth, merely as some fruit of his own toil and labour, to be *given unto the Almighty*, who needeth not any thing from our hands.

The sacrifices, therefore, alluded to in the verses of this sublime Psalm, by means of which such a covenant was made with God as has been accepted, and which have made those who offered them in spirit and in truth *holy unto the Lord*, were, *first*, the one great all-sufficient Sacrifice of Christ ; (who 338. hath by *that Sacrifice*, and by what *He suffered*, paid a price for our souls, and *ransomed* and *redeemed* us;) and, in the next place, *such* as were offered up spiritually, by the Patriarchs, and people of God, as typical of this true and only real Sacrifice.

And, acknowledging this, unless we will reject all the informations given us in the Word of God, we may venture to conclude, that *such* as have truly and rightly availed themselves of the benefit of a covenant *so* made, are those who will be gathered together to judge the world, and finally to restore bliss, and order, and harmony, to the whole creation ; and to perfect the whole mighty work,

work, according to the will and by the power of God.

These Holy Spirits, therefore, of just men made perfect *, and all who rest trusting in Christ, shall rise again in glory ; and, previous to that, shall come with the Lord, when He descends again on earth.

For, notwithstanding it be true that the *resurrection of the body* must be *subsequent* to the coming of our Lord ; yet if we recollect the Apostle's hope and expectation of being *with* Christ immediately after his departure † from this world ; and consider, that Moses (*who died*) appeared *with* our Lord at the transfiguration on the Mount, as well as Elias ‡ (*who had been translated*) ; and consider, moreover, that the being *brought with our Lord* §, at the Great Day, must imply something more than merely being raised from the dead upon or after his advent ; we cannot but conclude, that, together with the Holy Angels, will come the Spirits of many

* Heb. ch. xii. ver. 23.

† 2 Cor. ch. y. ver. 1. Philippians, ch. i. ver. 23.

‡ Luke, ch. ix. ver. 30. Matthew, ch. xvii. ver. 3.
Mark, ch. ix. ver. 4.

§ 1 Thess. ch. iv. ver. 14.

339. good men, servants of the Lord. And especially if we add, still farther, the consideration of what the Apostle saith in his 1st Epistle to the Corinthians :

1 Cor. ch. vi. ver. 2, 3.

2. Οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινῶσι; Καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἔσει κριτήριών εἰλαχίσων;

3. Οὐκ οἴδατε ὅτι ἀγέλες κρινόμενοι εἰστι γε βιώσικά;

2. Do ye not know that [such as * are] holy men shall judge the world? And if the world shall be judged by you, are ye unworthy of trifling determinations †?

3. Do ye not know that we shall judge Angels? What then; [shall we not judge] things [that are merely of concern] in this life?

* This seems to be the proper meaning and force of the article *οἱ* in this place. And I cannot but add, that the primary notion of the word *holy* signifies the separation of a thing, or person, from a common and profane, to a peculiar and religious use. King on the Creed, p. 342.

† The second verse, which is the most material one of all, is in the Alexandrian Manuscript; but the 3d, 4th, 5th and 6th verses of this chapter are omitted in that copy.

To

To the consideration of which we ought also to add the recollection of those words, spoken by our Lord Himself, concerning such as shall be partakers of the first resurrection :

Luke, ch. xx. ver. 36.

Οὐτε γὰρ ἀποθανεῖν ἔτι δύνανται, (ἰσάγελοι γὰρ εἰσι,) καὶ οὐτοί εἰσι τῷ Θεῷ, τῆς αναστάσεως οὐτοὶ ζῶτες.

Neither can they die any more, for they are EQUAL UNTO the Angels, and are the Sons of God, being the Sons of the Resurrection.

And finally, we may with great propriety. 340. subjoin the words which our Lord Himself makes use of, in another part of Scripture, concerning this great event; and by means of them may connect the whole with the rest of the sublime description now under consideration :

Matthew, ch. xiii. ver. 41, 42, 43.

41. Ἀποσελεῖ· ὁ οὐρανὸς τῷ ἀνθρώπῳ τὸν ἀγγέλον αὐτῷ, καὶ συλλέξοντι ἐκ τῆς βασιλείας αὐτῷ πάντα τὰ σκάνδαλα, καὶ τὸν ποιῶντας τὴν ἀνομίαν.

42. καὶ

42. καὶ βαλῦσιν αὐτὸς εἰς τὴν κάμινον τῷ πυρός· ἐκεῖ ἔσαι ὁ κλαυθμὸς καὶ ὁ βρυμὸς τῶν ὁδῶν.

43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τῷ πατρὸς αὐτῶν. Οἱ ἔχων ὄτα ἀκένεν, ἀκέστω.

41. *The Son of Man shall send forth his Angels; and they shall gather together out of his kingdom all things that offend, and them that do what is contrary to the Law of God;*

42. *And shall cast them into a furnace of fire; there shall be lamentation, and gnashing of teeth.*

43. *Then the righteous shall shine forth, [in the same manner] as the sun does, in the kingdom of THEIR Father. He that bath ears to bear, let him bear.*

These *last* words perhaps shew, that what is here said deserves some special and more particular interpretation than has been usually given: and they may, perhaps, very properly lead us to recollect what was more immediately the object of our attention in the *first Section* of these Remarks. But, passing by that

that consideration, it only remains for us to observe, that,

Further, we read in the same chapter—

49. Οὗτως ἔσαι ἐν τῇ συντελείᾳ τῇ 34^ο. αἰῶνος ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφεῖσι τὰς τωνηρὰς ἐκ μέσω τῶν δικαίων.

49. *So shall it be at the perfecting [and completing] of the AION^{*}. The Angels shall come forth, and shall separate the evil from the midst of the just.*

We find, therefore, that both *the Holy Angels*, and the *Spirits* of those *holy men* who *come with their Lord*, are to be mutually employed in this Great Work of completing the judgement and arrangement of the whole world.

Now then, with all these helps from so many corresponding passages of Scripture, let us proceed to the consideration of the sublime description of what shall come to pass, *when*

* A very different word is here made use of, in the original, than that which our translation in the Bible leads us to expect; for from thence we should suppose it was *τὸν κόσμον, the world.*

the Son of MAN shall thus sit upon the Throne of His Glory.

Matthew, ch. xxv.

32. Καὶ συναχθήσεται ἔμπροσθεν αὐτῷ τάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτὰς ἀπὸ ἀληθῶν, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

32. *And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd separateth the sheep from the goats.*

33. Καὶ σήσεται τά μὲν πρόβατα ἐκ δεξιῶν αὐτῷ, τὰ δὲ ἐρίφια ἐξ ἐνωνύμων.

33. *And He shall place the sheep on His right hand, but the goats on His left.*

342. 34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτῷ· Δεῦτε οἱ εὐλογημένοι τῷ πατρὶ με, κληρονομήσατε τὴν ητοιμασμένην ὑμῖν βασιλείαν ἀπὸ καλαβολῆς κόσμου.

34. *Then shall THE KING [THE GREAT ANOINTED LORD, AND DISPOSER OF ALL] say*

say unto those on His right hand: Come ye blessed of my Father, [or ye who have been well spoken of and approved by my Father,] inherit the kingdom prepared for you from the foundation of THE WORLD! [or immediately after the first disturbance and derangement of THE WORLD.]*

35. Ἐπείνασα γὰρ, καὶ ἐδῶκατέ μοι φαγεῖν. ἐδίψησα, καὶ ἐποίσατέ με. Ξένος ἦμην, καὶ συνηγάγειτε με.

35. For I was an hungered, and ye gave me to eat. I was thirsty, and ye let me drink. I was a stranger, and ye took me with you.

36. γυμνὸς, καὶ τεριεβάλειτε με. ἦσθε νηστα, καὶ ἐπεσκεψασθέ με. ἐν φυλακῇ ἦμην, καὶ ἤλθετε ωρός με.

36. Naked, and ye cloathed me. I was sick, and ye had an eye to me. I was in prison, and ye came to me.

* The word here is *κόσμος*, not *αιών*. See a further explanation, at the end of this Section, of what may be supposed to have been the cause of *this word* being preferred in this place.

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δικαῖοι, λέγοντες· Κύριε πῶτε σε εἰδόμεν τεινῶντα, καὶ ἐθρέψαμεν; ή διψῶντα, καὶ ἐποτίσαμεν;

343. 37. *Then the just shall answer Him, saying: Lord, when saw we THEE hungry, and nourished THEE? or thirsty, and did let THEE drink?*

38. πῶτε δὲ σε εἰδόμεν ξένον, καὶ συνηγάγομεν; ή γυμνὸν, καὶ ἀεριεύαλομεν;

38. *And when saw we THEE a stranger, and took THEE with us? or naked, and clothed THEE?*

39. πῶτε δὲ σε ἐίδομεν ἀσθενῆ, ή ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

39. *And when saw we THEE sick, or in prison, and came to THEE?*

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Αμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τέτων τῶν ἀδελφῶν μαζὶ τῶν ἐλαχίσων, ἐμοὶ ἐποιήσατε.

40. *And the King, answering, shall say unto them: Verily I say unto you; inasmuch as ye have done [it] to any of the least of THESE MY BRETHREN, ye have done it unto me.*

As far as words can be plain, these last words seem to be so; and do not appear designed to be spoken to *any of those who come with the Lord*, and have, of His great mercy, through faith, and obedience, attained the high privilege of being called *His Brethren*, and the *Sons of God*. But they seem plainly to be addressed even to such as scarcely expected to have been saved, and who hardly knew *whom* they benefited on earth, when they exercised their general habits of civility, 344 philanthropy, and benevolence, in various manners.

Let us therefore proceed a little further in the investigation of this tremendous description.

41. Τότε ἐρῆι καὶ τοῖς ἐξ εὐαγγύμαων. Πορεύεσθε ἀπὸ ἐμῶν οἱ καληραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διάβολῷ καὶ τοῖς ἀγγέλοις αὐτῶν.

41. *Then shall He say, also, to those on the left hand: Go from me, ye who are cursed, into fire that is aionian, prepared for the devil and his angels!*

I speak with all caution, and reverence; but may we not from hence infer, that some of the spirits of bad men are consoled, even previous to the last day, with evil angels; just as some of the spirits of good men are consoled with, and *come with*, good angels?

42. Ἐπένασσα γὰρ, καὶ ἐκ ἐδώκατέ μοι φαγεῖν. Ἐδίψησα, καὶ ἐκ ἐποίσατέ με.

42. *For I was an hungered, and ye gave me not to eat. I was thirsty, and ye did not let me drink.*

43. Ξένος ἦμην, καὶ ὃ συνηγάγετέ με γυμνὸς, καὶ ὃ περιεβάλετέ με ἀσθενῆς καὶ ἐν φυλακῇ, καὶ ὃ ἐπεσκέψασθέ με.

43. *I was a stranger, and ye took me not with you; naked, and ye cloathed me not; sick, and in prison, and ye did not regard me.*

44. Τότε ἀποκριθήσονται [αὐτῷ] καὶ 345.
αὐτοὶ, λέγοντες Κύριε, τότε σε ἔδομεν
πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ὡς διηκονήσαμέν
σοι;

44. *Then they also shall answer unto Him, saying: Lord, when saw we THEE hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister unto THEE? [or do service to Thee?]*

45. Τότε ἀποκριθήσεται αὐτοῖς λέγων.
Ἄμην λέγω ὑμῖν, ἐφ' ὅσον ὅκῃ ἐποιήσατε ἐν
τάτων τῶν ἐλαχίσων, ὅδε ἐμοὶ ἐποιήσατε.

45. *Then He shall answer them, saying: Verily I say unto you; in as much as ye did [it] not to any one of the least of THESE, neither did ye do it to me.*

We see here, then, on what a footing Divine mercy is put *at last*. Had any one of the condemned shewn kindness in any instance to one servant of the Lord, we may almost conclude he would have been saved. This seems

to be a fair inference ; and therefore we may well say *Amen*, and remain convinced, that, for the good of the whole creation, and for that reason alone, it is further written,

46. *Kaī ἀπελεύσονται ἔτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.*

46. *And these shall go away into AIONIAN punishment ; but the just into AIONIAN LIFE.*

Which latter, we have reason both to hope and to conclude, will be also, *εἰς τὰς αἰώνας τῶν αἰώνων*, through the aions of aions, and for ever and ever, to far the greater part, if not to all ; because an habit of good, once firmly fixed, is not likely ever to be changed.

Surely, however, the word *aionian* (*αἰώνιον*) is here used on purpose to point out to us, that *the state to take place immediately hereupon* is not absolutely and in itself the *final* one.

And, after duly weighing and considering the whole of this sublime description, and marking the true force of the words, it may reasonably be thought somewhat extraordinary, by an attentive reader of the *Gospel*, to find the final issue of this great event put at last

last upon the having or not having a *benevolent disposition*, and upon the having or not having exercised that benevolent disposition towards any *one* of the least of the servants of *Jesus Christ*, the Great Lord and Judge of all.

Mankind are perhaps too apt to read the Holy Scriptures, either with such carelessness, and mere formality, as to pay no due attention to what they read; or else with such timid awe, and superstitious reverence, as to be afraid oftentimes to apprehend and interpret fairly for themselves. Were it not for this too common propensity, it would be most wonderful how it has come to pass, that, amidst so many excellent expositions of *Divine Writ*, no remarks at all, of the kind now offered to the consideration of the serious, should hitherto have been made concerning this most interesting part of the Word of God.

Every tittle of it we may be assured is true. Nevertheless it is as true, that in many, and indeed in most other passages of Scripture, the *means* of salvation, and of being enabled to attain to the high privilege of becoming the *Sons of God*, and the Servants of *Jesus Christ*, and of being numbered with the redeemed, is

put upon quite another footing. And to say merely, that because charity is an excellent virtue; therefore it is *bere* put for the *whole* of religion ; is only a sort of sophistry, and must appear to be little better than a quibble, to any man of much thought or penetration.

347. Especially as many persons may do, and doubtless many persons in all ages have done, very many of those kind of acts of mercy and benevolence which are mentioned by our Lord, and *that* even to most sincere Christians ; who yet themselves have either never attained to the knowledge of the Gospel at all ; or else, from the force of invincible prejudices, have never believed it ; or, if they did believe it, have never been induced to repent effectually, or to put any trust and confidence rightly in the Author and Finisher of our Salvation.

What then can we say ? There cannot be any inconsistency in the Word of God. These *two* truths must therefore be reconciled together ; namely, that whosoever hath, with true benevolence of heart, shewn kindness to any one of the faithful disciples and servants of Jesus Christ, shall be rewarded, and made happy, at the Day of Judgement ; and yet,

that the privilege of being numbered with the Sons of God, depends upon other conditions. And, moreover, we must take care to reconcile the whole with a still further and most positive declaration, that *without holiness no man shall see the Lord**.

The great terms of attaining to redemption through Jesus Christ, and of obtaining the high privilege of being numbered amongst His immediate disciples and servants, are, from one end of the Gospel to the other, declared to be according to the tenor of the following texts :

Mark, ch. xvi. ver. 15, 16.

15. Καὶ ἦπεν αὐτοῖς· Πορεύθεντες εἰς τὸν κόσμον ἄπαντα, κηρύξατε τὸ εὐαγγέλιον τάσση τῇ ἡλίσει.

16. Ο πιστεύσας καὶ βαπτισθεὶς, σωθή- 348. σεται· ὁ δὲ ἀπιστήσας, καταχριθήσεται.

15. And He said unto them, Go ye unto the whole world, and preach the Gospel [the Good News] to every creature.

16. He that believeth, and is baptized, shall

* Hebrews, ch. xii. ver. 14.

*be saved; but he that believeth not, judgement shall be against him *.*

Romans, ch. x. ver. 9, 13.

9. — εἰὰν ὁμολογήσῃς ἐν τῷ σόματί σα Κύριον Ἰησὸν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σα, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

13. Πᾶς γὰρ ὃς ἀν ἐπικαλέσηται τὸ ονόματα Κυρία, σωθήσεται.

9. *If thou shalt confess with thy mouth Jesus [to be] THE LORD, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved.*

13. *For every one, that shall call upon the name of the Lord, shall be saved.*

John, ch. iii. ver. 14, 15, 18, 36.

14. Καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, ἵτως ὑψωθῆναι δεῖ τὸν οὐλὸν τῷ οὐθρώπῳ.

* This is simply the true import of the word according to its etymology, and in perfect consistency with a form of expression usual in our own courts of judicature. The word doth not necessarily imply *damnation*, according to the common idea thereof.

15. Ἰνα

15. Ήνα τῶς ὁ πισεύων εἰς αὐτὸν, μὴ 349· ἀπολεται, ἀλλ' ἔχη ζωὴν αἰώνιον.

18. Ὁ πισεύων εἰς αὐτὸν, καὶ χρίνεται· ὁ δὲ μὴ πισεύων, καὶ μὴ χέκριται· ὅτι μὴ πεπί-
σευχεν εἰς τὸ ὄνομα τῷ μονογενῆς ὑιῷ τῷ Θεῷ.

36. Ὁ πισεύων εἰς τὸν υἱὸν, ἔχει ζωὴν
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, καὶ ὄψεται
ζωὴν, ἀλλ' οὐ ὁργὴ τῷ Θεῷ μένει ἐπ' αὐτὸν.

14. *As Moses lifted up the serpent in the Desert, so it is necessary that the Son of Man should be lifted up.*

15. *That every one who believeth in Him should not perish, but have AIONIAN life.*

18. *He that believeth on Him is not condemned; but He that doth not believe is already condemned [or judged], because he hath not believed on the name of the only begotten Son of God.*

36. *He that believeth on the Son hath aionian life: but he that believeth not on the Son shall not see life; but the wrath of God remaineth upon him.*

John, ch. vi. ver. 47.

Ἄμην ἀμὴν λέγω ὑμῖν, Ὁ πισεύων εἰς
έμε, ἔχει ζωὴν αἰώνιον.

Verily,

(26)

Verily, verily, I say unto you, He that believeth on me bath AIONIAN life.

John, ch. xi. ver. 25, 26.

25. Εἶπεν αὐτῇ ὁ Ἰησῆς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, καὶν ἀποθάνη, ζήσεται·

350. 26. καὶ ταῦς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, καὶ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· Πιστεύεις τότο;

25. *Jesus said unto her, I am the resurrection, and the life: be that believeth on me, even if he should die, [yet] shall be live.*

26. *And every one who liveth and believeth on me shall not die through [the whole] aion. Believest thou this?*

Romans, ch. x. ver. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ καὶ καταισχυνθήσεται.

For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

1 John, ch. v. ver. 1.

Πᾶς ὁ πιστεύων ὅτι Ἰησῆς ἐστιν ὁ Χριστός, ἐκ τῶν Θεῶν γεγένηται.

Every

Every one that believeth that Jesus is the Christ, is born of God.

1 John, ch. v. ver. 11, 12, 13.

11. Καὶ αὕτη ἐσὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ ὑιῷ αὐτῷ ἐσὶν.

12. Ὁ ἔχων τὸν ὑιὸν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν ὑιὸν τῷ Θεῷ; τὴν ζωὴν οὐκ ἔχει.

13. Ταῦτα ἔγραψα ὑμῖν, τοῖς πισεύ-
σοις εἰς τὸ ὄνομα τῷ ὑἱῷ τῷ Θεῷ. ἵνα εἰδῆτε 351.
ὅτι ζωὴν ἔχειε αἰώνιον, καὶ ἵνα πισεύητε εἰς
τὸ ὄνομα τῷ ὑἱῷ τῷ Θεῷ.

11. *And this is the witness, [or testimony,] that God hath given unto us aionian life: and this life is in His Son.*

12. *He that bath the Son bath the life; he that bath not the Son of God bath not the life.*

13. *These things have I written unto you who believe on the name of the Son of God; that ye might perceive that ye have aionian life, and that ye might [continue to] believe on the name of the Son of God.*

Galatians,

Galatians, ch. iii. ver. 22.

Ἄλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα
ὑπὸ ἀμαρτίαν, ἵνα ἡ ἐπαγγελία ἐξ πίστεως
Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύσασι.

But the Scripture hath concluded [or bound and shut up] all things whatsoever, under sin, [or in consequence of sin;] that the promise, by means of faith in Jesus Christ, might be given to those who believe.*

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1 Cor. ch. i. ver. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τῷ Θεῷ όχι ἔγνω
ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὑδόκησεν
ὁ Θεὸς διὰ τῆς μωρίας τῷ κηρύγματος σῶσαι
τὰς πιστεύοντας.

* It is very remarkable, that the expression, in this verse, is not τὰ πάντα, as our translation in the Bible would lead us to suppose; but τὰ πάντα. In consequence of which, (as well as in consequence of the whole context, when rightly and fully considered,) the meaning seems to be: *that the Scripture hath declared, that, in consequence of the effect of sin, all the glory designed to be made manifest in all the works of creation is at present concealed and shut up; that the promise of the developement, or manifestation, of the whole, might be given (according to the will of God) to those who would accept of His appointed means of deliverance, through faith in Jesus, the Anointed Lord and Ruler of all.*

For after that, in the wisdom of God, the world by means of wisdom knew not God; it pleased God, by means of [what might be esteemed] foolishness [or a very unlearned and ordinary way] of preaching, to save those who SHOULD BELIEVE.

Acts, ch. x. ver. 42, 43.

42. Καὶ παρῆγειλεν ἡμῖν χηρύζας τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐσιν ὁ ὄρισμένος ὑπὸ τῆς Θεᾶς χριτῆς ζώντων καὶ νεκρῶν.

43. Τέτταράς οἱ προφῆται μαρτίρεσιν, ἀφεσιν ἀμαρτιῶν λαβεῖν διὰ τῆς ὄντος αὐτῷ πάντα τὸν πιστεύοντα εἰς αὐτόν.

42. And He commanded us to preach to the people, and to testify that it is He who is ordained of God JUDGE of living and of dead.

43. To Him do all the prophets bear witness, that every one THAT BELIEVETH ON HIM shall receive remission of sins through HIS NAME.

Acts, ch. xvi. ver. 31.

Οἱ δὲ ἔπον· Πίσευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ σῖκος σου.

31. And

353. 31. *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

1 John, ch. iv. ver. 15.

Ος ἀν ὁμολογήσῃ ὅτι Ἰησὺς ἐστιν ὁ οὐρανοῦ τὸ Θεῖον, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

Whoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

John, ch. vi. ver. 28, 29.

28. Εἶπον δὲ τῷ αὐτῷ Τί ποιῶμεν, ἵνα ἔργα δόμεθα τὰ ἔργα τοῦ Θεοῦ;

29. Ἀπεκρίθη ὁ Ἰησὺς, καὶ εἶπεν αὐτοῖς· Τοῦτο ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃ τε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

28. *They said therefore unto Him, What shall we do, that we may work the works of God?*

29. *Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.*

John, ch. xx. ver. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσῃ ὅτι ὁ Ἰησὺς

(31)

ὅτι Ιησῆς ἐστιν ὁ Χριστὸς, ὁ οὐρανὸς τῷ Θεῷ, καὶ
ἴνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι
αὐτοῦ.

But these things are written, that ye might believe that Jesus is the Christ [the anointed Lord and Ruler of all] the Son of God; and that [so] believing ye might have life through His name.

John, ch. i. ver. 12.

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Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς
ἐξουσίαν τέκνα Θεῶν γενέσθαι, τοῖς πιστεύ-
σιν εἰς τὸ ὄνομα αὐτοῦ.

As many as received Him, to them gave He power to become the Sons of God, [even] to them who believe on His name.

John, ch. xvii. ver. 9, 20.

9. Ἐγὼ περὶ αὐτῶν ἔρωτῶ· καὶ περὶ τῶν
χόσμων ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι,
ὅτι σοι εἰστι.

20. Οὐ περὶ τέτων δὲ ἔρωτῶ μόνον,
ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τῷ λόγῳ
κύρτων εἰς ἐμέ.

9. I

9. *I pray [or intreat] for them: I pray not for the world, but for them whom Thou hast given me, for they are Thine.*

20. *And I pray not for these alone, but also for those who shall believe on me through their word.*

John, ch. viii. ver. 23, 24.

23. Καὶ εἶπεν αὐτοῖς· Τοιοῖς ἐξ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τῆς κόσμου τέττας ἐστὲ, ἐγὼ δὲ εἰμὶ ἐκ τῆς κόσμου τέττας.

24. Εἶπον δὲ ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσῃς ὅτι ἐγὼ εἰμι· ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.

355. 23. *And He said unto them, Ye are from beneath; I am from above: Ye are of this world, [of this present state of things on earth*; I am not of this world.*

24. *On this account, therefore, I said unto you, that ye shall die in your sins; because unless*

* Κόσμος is, properly, merely *adornment*, or *form*, and *fashion*.

ye believe who I am, [or that I am He; i. e. unless ye believe that I am the Messiah, the Christ, the Anointed Lord and Ruler of all;] ye shall die in your sins.*

John, ch. xvii. ver. 3.

Αὕτη δὲ ἐσιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ διὰ ἀπέστειλας Ἰησὸν Χριστόν.

And this is aionian life, that they may know THEE THE ONLY TRUE GOD, and Him whom Thou hast sent, Jesus Christ, [the Anointed Lord and Ruler of all.]

Romans, ch. vi. ver. 23.

Τὰ γὰρ ὀψώνια τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τῆς Θεᾶς, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησῷ τῷ Κυρίῳ ἡμῖν.

For the wages of sin are death; but the gracious gift of God is aionian life, through Christ [the Anointed,] Jesus our Lord.

* The true meaning of the expression, in this verse, is well and fully explained by Mr. Bowyer in his excellent Notes.

These are the positive declarations of Scripture, concerning the means of obtaining deliverance, and of being made partakers of the inheritance of life. And there is no other way

356. (except that of faith in Jesus, the Messiah,) made known unto us, whereby we may become the *Sons of God*.

How then shall we reconcile these terms with what is declared to be the final test at the Great Day of Judgement, on which the deliverance of the bulk of mankind depends? And how comes it to pass, that, after all the pains taken by our Lord and his blessed Apostles to inculcate the necessity of *believing on Him*, not one word should be said about that matter, in the great Decision, at that awful Day?

One solution, and one only, of this appearance of inconsistency, seems most obvious to common sense. However, if any diligent person, faithfully studying the Word of God, can really find a better; let him give it.

The solution that seems so obvious is this:

That indeed the *primary* deliverance of the *immediate servants of our Lord Jesus Christ*, whom He will vouchsafe to call His Brethren; of those whom the Scriptures call *joint heirs*

*beirs with Jesus Christ**, and to whom He will grant the privilege to become the *Sons of God*†; of those whom, as the holy Apostle expresses it, God will *bring with Him* ‡, when He comes to judgement; the salvation of such as, when they depart out of this world, shall, according to the divine wish of St. Paul §, be *instantly with their Lord*; the salvation of those who shall constitute the number of such as are called *the elect* ||; the salvation of those who are at last truly *elected*, (not according to the harsh vulgar idea of election, partially, and to the prejudice of the rest of mankind; but indeed *for the sake and benefit* of all the rest of mankind;) that the primary deliverance, and great salvation of all these, does indeed depend *solely* upon those blessed terms, of *a right and effectual faith on the great Redeemer and Lord of all, Jesus Christ*;—perfected by *true repentance, and sincere and effectually-renewed obedience*. And that, therefore, in the end, *their number will be but small in proportion to the bulk of mankind*; though it

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* Romans, ch. viii. ver. 16, 17.

† John, ch. i. ver. 11. ‡ 1 Theſſ. ch. iv. ver. 14.

§ Philippians, ch. i. ver. 23.

|| Titus, ch. i. ver. 1. Matth. ch. xx. ver. 23. 2 Tim, ch. ii. ver. 19.

ought to be the high ambition of every reasonable spirit, to strive to attain to such glorious acceptance.

But, still further; that although, with regard to these terms, *the gate is indeed strait, and the way narrow*, and many will be found to have sought admittance in vain; yet that, of God's great mercy to mankind, the effects of the final and compleat great deliverance, through our Lord Jesus Christ, does not rest here: but at last, for the sake of those who are thus *first* perfected, and by *their* means, and *because of kindness shewn unto them*, multitudes of *others*, (in short, all who have manifested real sincerity of heart, and true benevolence of disposition,) will at last find a means to escape.

All which is exactly consistent with what has been said in explaining the preceding Parable of the unjust Steward.

And so far is this solution from having any tendency to make men *careless*, that it must needs excite the most zealous desire, in every well-disposed mind, to press forward, as the Apostle expresses it*, *towards the mark, for the prize of the high calling of God in Christ*

* Philippians, ch. iii. ver. 14.

Jesus:

Jesus : and it must moreover have a tendency to deter any one from *wilful carelessness and neglect* ; as that, certainly (*after light and knowledge once afforded*,) must preclude all hope.

And, at the same time, the knowledge of this intended grace and mercy is at once sufficient to drive away the *clouds of despair* ; and may win many to the Gospel, who otherwise would remain, till death overtook them, in stupid insensibility.

It will also have a general tendency to promote the exercise of all manner of good will and kind offices universally ; and to hasten the time when what is spoken of, in most sublime metaphor, by the holy Prophet, shall come to pass.

Revelations, ch. xiv. ver. 6, 7.

6. Καὶ ἔδον ἄλλον ἄγγελον πειώμενον ἐν μεσοχρανῆματι ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσας τὰς καλοικεντας ἐπὶ τῆς γῆς, καὶ ἐπὶ τῶν εθνῶν καὶ φυλὴν καὶ γλώσσαν καὶ λαόν.

6. *And I saw another angel flying in the midst of heaven, having the AIONIAN GOOD*

NEWS, to tell with joy to those that dwell upon the earth, and to every nation, and tribe, and tongue, and people.

7. Λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τον Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἡλθεν ἡ ὥρα τῆς κρίσεως αὐτῆς· καὶ τροσκυνήσατε τῷ ποιῆσαντι τὸν ἔρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τηγάς ὑδάτων.

7. Saying with a great voice: Fear God, and give glory to HIM; for the hour of His judgement [of His final determination concerning the lot of all] is come: and worship ye Him, who made the heaven, and the earth, and the sea, and fountains of water.

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Which blessed declaration, when it is at last fully announced, in the most extensive and perfect sense of the words, we may reasonably expect, will be the *prelude* to the opening of the final grand and tremendous scene, of the Completion of all Things upon Earth, by the GREAT JUDGEMENT, previous to the ΣΤΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ, the Perfecting and Finishing of the *Aion*.

I cannot but here subjoin the following Note, referring to Matthew, ch. xxv. ver. 34. See p. 14.

The most true and proper meaning of the word *καταβάλλω* is *dejicio*, which signifies to *throw down*; or *deturbo*, to *disturb*; or *prosterno*, to *lay waste*, and *fling prostrate*; or *everto*, to *subvert*, and *overturn*: and therefore *καταβολή* is much rather the *subversion*, or *disturbance*, of a state of things, than the laying *the foundation* of them; although the word will here also, in one sense, bear even *that* interpretation: for as *the subversion* of the order and beauty and glory of paradise was *the beginning* of the present state of things, so it was also the *foundation* of this deranged scene; which, with the utmost and saddest propriety, we call *this world*, *this form and fashion of the state of mankind*.

As, however, *καταβολή* most properly means *derangement*, and *subversion*, so it deserves the consideration of the Learned, that the preposition *ἀπό* means, in one most distinguished use of it, *statim post*, or *immediately after*: (for which see Vigerus de Idiotismis Græcae Dictionis, p. 563.) And if that be the case; then, in truth, the right rendering of this remarkable verse should be to this effect:

Then shall the King [THE GREAT ANOINTED LORD AND DISPOSER OF ALL] say unto those on His right hand: Come ye blessed of my Father, inherit the kingdom prepared for you IMMEDIATELY AFTER THE FIRST DERANGEMENT OF THE FORM AND FASHION OF THE WORLD.

That is—*Inherit the kingdom, which, immediately after the first paradisiacal state was destroyed and sub-*

for a very long and undetermined space of time ; (during which the state of things spoken of by our Lord to Nathanael will take place, and there shall be a free intercourse between the inhabitants of heaven and of earth ;)—but that, at last, there shall be a second *falling away*, of some of those generations which shall be dwelling upon earth, and of some of such spirits as are not perfected :—in consequence of which will come *the end of the Day of Judgement* ; the final separation of the just and of the unjust ; the destruction of the present configuration of this globe by fire (as foretold by St. Peter) ;—*the second death* ;—and the total end of this *æon*, by the removal of all the *servants of God* to another orb, and habitation, (probably the Sun.) where of course the whole scene and appearance of the universe around must be changed from what it appeared as seen from this earth ; and the whole must seem to the new inhabitants of that orb literally new heavens, and a new earth.

This second state appears to be what is properly called *aonian life*, or the life of the *æon* to come ;—which all the just shall partake of ;—whilst possibly our earth, in remotely ensuing periods of time, may undergo another renovation, for the use of another *æon*, another *race* of beings.

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SECTION IX.

CONCERNING

THE PERIODS,

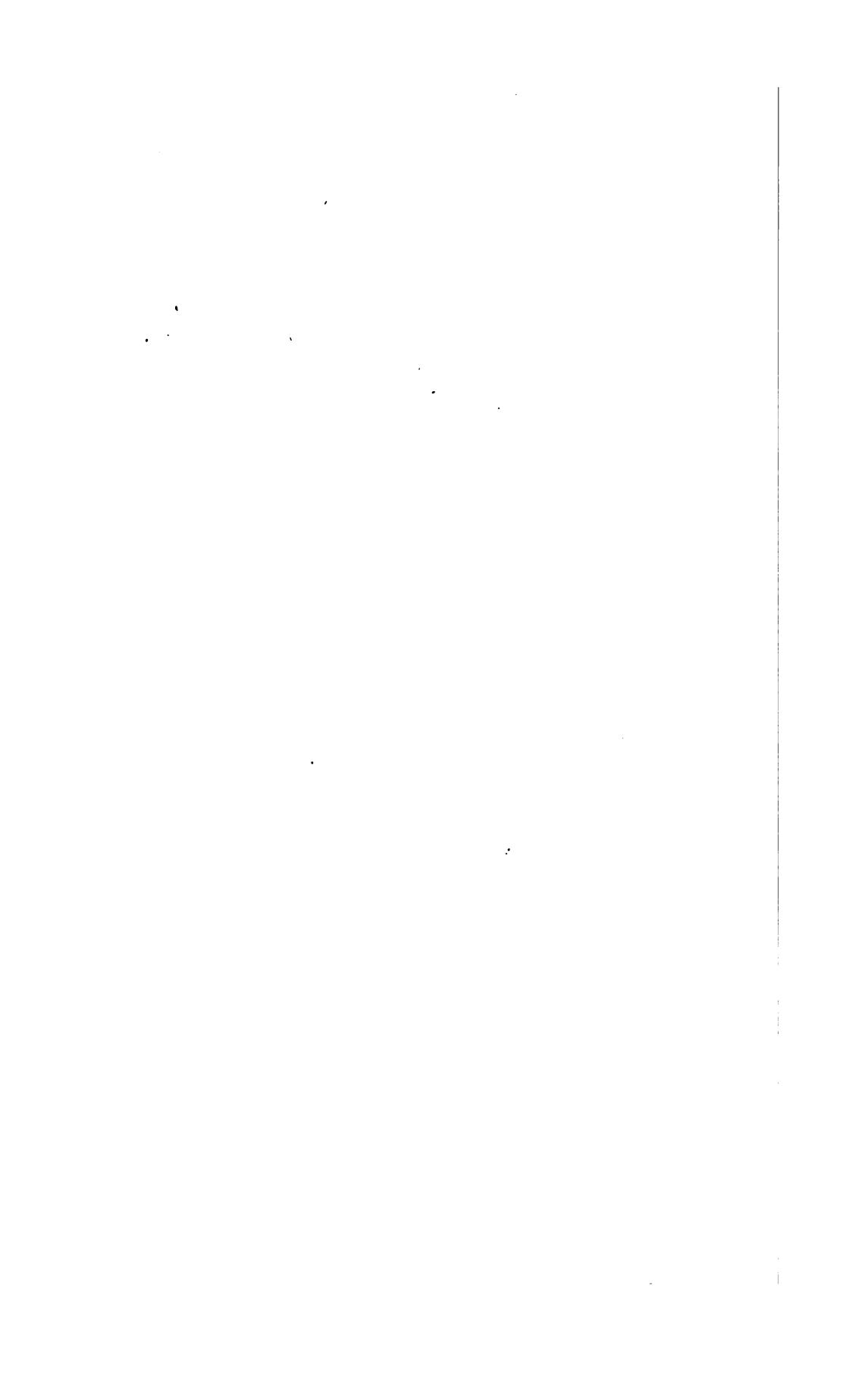
AND THE

ARRANGEMENT OF THE SERIES OF EVENTS;

PROPHESIED OF,

IN THE BOOK OF THE REVELATIONS.

VOL. II.



SECTION IX.

AFTER so much hath been written, so excellently, in explanation of the Divine Prophecy of the Book of Revelations, from the time that the learned and enlightened Mr. Mede *first* gave the *right clue* to the interpretation of it ; there may appear to be a great degree of presumption in attempting to add any further solution of the meaning of the *emblematical description of the succession of ages*, which is given us under the threefold distinction of *Seals, Trumpets, and Vials*.

Nothing can seem more clear, than that the *first of these, the Seals*, were designed to mark *several distinct periods of time, and changes of circumstances*, that should succeed each other in the world, whilst the same system of government continued as prevailed at the time when the prophecy was delivered.

And that the *second of these, the Trumpets*, were intended to mark the changes that should take

364. take place after the great civilized part of the world had departed from that state and form of things, and had assumed the badge of Christianity.

And that *the third, the Vials*, describe changes that should ensue, *more particularly in the West*, even during the prevalence of some of those other events described as coming to pass in the East, and therefore *such* as would be even contemporary with them ; and were, on that account, to be described by themselves in a sort of Appendix.

Each then of the emblems in question must describe a state of things *quite peculiar to the respective period intended to be marked out*, and which would suit no other so compleatly.

It is very strange, therefore, that one of the greatest mistakes that has ever been made, in the interpretation of this wonderful Book, should have been made with regard to the emblems described on opening the *two very first seals* ; which appear to have been confounded together, and very much misapplied, merely in consequence of *a mistranslation* : whereas, in fact, nothing can be more distinct, or more exactly descriptive of *two very different periods*, totally unlike each other as to

to the nature of the events contained in them, and totally unlike any of the succeeding periods, than the emblems of these two seals are.

And this we might reasonably expect; for herein, we shall find, does most truly consist the admirable excellence and clearness of this whole prophecy; that the emblems, *descriptive of each period*, cannot, without the utmost perversion of their most obvious and plain meaning, be applied to any other age, or period, than that *one* to which they peculiarly belong.

This could not so well be noticed in past times, because they could not be explained at all rightly till the events signified had actually happened. But we, who live in the latter days, so near the completion of the whole, cannot (if we use any degree of reflection) 365. avoid perceiving the wondrous fact.

The mistranslation is in the description of what appeared on opening the Second Seal.

The words in the original are—

Revelations, ch. vi. ver. 3, 4.

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκαστα τὰ δευτέρα πάντα λέγοντος·
Ἐρχεται [καὶ βλέπε.]

4. Καὶ

4. Καὶ ἐξῆλθεν ἄλλος ἵππος πυρός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἄλληλες σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

And they are thus translated in our version :

3. *And when he had opened the second seal, I heard the second beast say, Come and see.*

4. *And there went out another horse [that was] red; and [power] was given to him that sat thereon TO TAKE PEACE FROM THE EARTH, and that they should kill one another: and there was given unto him a great sword.*

And the explanation of this, by Bp. Newton, is, that—

“ The second seal, or period, is noted for
 “ war and slaughter; and was proclaimed by
 “ the second living creature, who was like an
 “ ox, and had his station in the West. This
 “ second period commenceth with Trajan,
 “ who came from the West, being a Spaniard
 “ by birth, and was the first foreigner who
 “ was elevated to the imperial throne. In his
 “ reign,

“ reign, and that of his successor Adrian, there
 “ were horrid wars and slaughters, and espe- 366.
 “ cially between the rebellious Jews and Ro-
 “ mans.”—And then, after endeavouring to il-
 lustrate this mode of explanation by the history
 of the times, the Bishop adds—“ The great
 “ *sword*, and the *red horse*, are expressive em-
 “ blems of this slaughtering and bloody pe-
 “ riod ; and the proclamation for slaughter is
 “ fitly made by a creature like an ox destined
 “ for slaughter *.”

The explanation given by Lowman is †—

“ That this prophecy will fitly refer to the
 “ mutual slaughters of the Jews and Heathen,
 “ the common enemies of the Christian faith,
 “ and persecutors of the Christian religion;
 “ thus *taking peace from the earth*, and kill-
 “ ing one another.

“ In the latter end of the reign of Trajan,
 “ the Jews rebelled in Egypt and Cyprus, and
 “ are reported to have put to death, with
 “ great marks of cruelty, four hundred and
 “ sixty thousand men ; yet the Jews were

* *Dissertations on the Prophecies*, vol. III. p. 52, 53, 55.

† *Paraphrase and Notes on the Revelations*, p. 42.

“ every where subdued, and prodigious numbers slain by the Romans.

“ Not long after, in the reign of *Hadrian*,
 “ the Jews were led into a new sedition,
 “ headed by one who pretended to be the
 “ Messiah, who was called *Bar Chocab*, or
 “ *Son of the Star*; because he gave out he
 “ was the star foretold by *Balaam*. The
 “ whole Jewish nation rose against the Ro-
 “ man government, and for some time did
 “ great mischiefs to the Romans; but at last
 “ they were entirely cut off by the Romans,
 “ though with great loss to themselves. In
 “ these wars, besides what was lost on the
 “ Roman side, the Jews had a thousand cities
 “ and fortresses destroyed, with the slaughter

367. “ of above five hundred and eighty thousand
 “ men. Thus the persecutors of the Chris-
 “ tian faith and church perished by each
 “ others hands. The Romans, by their ido-
 “ latrous worship of *Jupiter Capitolinus*, pro-
 “ voked the Jews to rebellion; and the Jews
 “ are destroyed following a *false Messiah* as
 “ their leader, when at the same time they re-
 “ jected the true Messiah, and persecuted His
 “ followers; and they fall by the hands of an
 “ Heathen nation, which had joined them in
 “ opposition

"opposition to the Christian faith and profession."

And the interpretation given by the excellent Mr. Mede *, and assented to by Sir Isaac Newton †, is :

" Secundus imperii Romani *casus memorabilis*, secundi sigilli emblema, est ἀλληλοσταγία, cædes et laniana interftina ; cui vix alia similis in omni historia Romana. *Et datum eft*, inquit, *sedenti in hoc equo, ut auferat pacem e terra*, (id eft, ut illo foffore pax e terra auferatur;) ἢ ἵνα ἀλλήλες σφαξωσι, et ut se in vicem homines mactarent. Quæ postrema sententiæ pars firmat explicationem prioris. " Nani quo demum sensu caperentur ifta, " datum eft sedenti in equo, ut homines se in vicem interficerent; nisi datum eft, seu factum, ut, eo quidem foffore, homines mutuis cædibus et lanienis fævirent ? "

And this interpretation, especially with regard to the second part of the verse, *the de-*

* Mede's Works, p. 442.

† Observations upon the Prophecies of Daniel and the Apocalypse, p. 278.

Fruction of mankind by mutual slaughters and murders, during the period described under 368. this Seal, it is impossible not to approve and acknowledge the truth of in the fullest manner ; the whole being confirmed by the united testimony of historians, and particularly by that of Dion, mentioned by Mr. Mede.

But with regard to the first part of this emblematical description, *the taking of peace from the earth* ; and the applying the interpretation of it to events which took place in the time of Trajan ; there seems to be a strange and most obvious mistake. For, whilst Mr. Mede, and the succeeding excellent Commentators, give such an interpretation as they do of the events under the *first seal*, the two seals seem only descriptive of *just the same* scene of things, and to describe periods of time scarcely to be distinguished from each other, except according to the fancy of the Commentator.

The emblem of the First Seal is thus described :

Revelations, ch. vi. ver. 2.

Καὶ ἔδον, καὶ ἴδια Ἰππος λευκός· καὶ ὁ καθίμενος

Θήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ
σέφαγος· καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

And thus translated :

*And I saw, and behold a white borse ! and
be that sat on him had a bow, and a crown was
given unto him ; and he went forth conquering,
and to conquer.*

And Bishop Newton's interpretation of this
is* :

“ The first seal or period is memorable for 369.
“ conquest, and was proclaimed by the first
“ of the four living creatures, who was like a
“ lion, and had his station in the East. This
“ period commenceth with Vespasian and
“ Titus, who, from commanding in the East,
“ were advanced to the empire ; and Vespasian
“ for this reason was regarded, both by
“ Romans and Foreigners, as that great Prince
“ who was to come out of the East, and obtain
“ dominion over the world. *They went*
“ *forth to conquer* ; for they made an entire
“ conquest of Judæa, destroyed Jerusalem,

* Dissertation on the Prophecies, Vol. III. p. 50, 51.

“ and carried the Jews captive into all na-
“ tions.”

Mr. Lowman's interpretation is different ;
for he says * :

“ The person who seems here represented
“ is Jesus Christ, who had received a king-
“ dom from The Father, which was to rule all
“ nations ; concerning whose kingdom it was
“ foretold, that, all opposition notwithstanding-
“ ing, it should be preserved, and prevail ; so
“ that finally all enemies to it should be sub-
“ dued, and *the kingdoms of this world should*
“ *become the kingdoms of God and of His Christ.*
“ These figurative representations of auth-
“ rity, government, success, and triumph, may
“ be properly applied to the Christian reli-
“ gion, or kingdom of God and His Christ,
“ now beginning to spread far and wide ; and
“ to comfort the faithful in *Christ Jesus*, that
“ however the Jews on the one hand, or the
“ Heathen Roman Empire on the other hand,
“ greatly opposed and persecuted them, yet
“ they should see the punishment of their ene-
“ mies both Jewish and Heathen, and the

* Lowman's Paraphrase, p. 40.

“ cause

“ cause of Christianity prevail over both in a
“ proper and appointed time.”

And Mr. Mede’s* interpretation, approved 370.
by Sir Isaac Newton †, is much to the same
effect :

“ Primus imperii Romani *casus*, et sane in-
“ signis, *primordium* est victoriæ *Christi*; quæ
“ Dii Romani debellari, eorumque cultores,
“ sagittis evangelii confixi, passim deficere,
“ Christoque victori colla submittere incipiunt.
“ Ἐξηλθε (inquit) νικῶν, γε (N. B.) ἵνα νικήσῃ,
“ id est, Non dum jam plene vicit, sed funda-
“ menta jecit victoriæ, deinde magis magisque
“ complendæ.”

But, according to any of these modes of interpreting *the two first seals*, they are either only descriptive of two similar states of the world, in which war, bloodshed, and confusion, prevailed; (which circumstances *alone* are no very characteristick marks of any period whatever;)—or else they have reference to, and are descriptive merely of, circumstances

* Mede’s Works, p. 442.

† Observations on the Prophecies, p. 278.

that happened *before* the prophecy was delivered ; which is hardly consistent with the general scope and intent of prophecy :—or else the *first* seal is unlike all the rest in its designation ; and does not, in conformity with them, describe any *particular period*, but contains merely an emblematical representation of the final general prevalence of Christianity.

Here seems, therefore, to be both some confusion and mistake. Let us then fairly consider, whether, by a more *accurate* and *plain translation* of what is related concerning the opening of the *second* seal ; and by adhering more rigidly to the circumstance of explaining the *first seal*, in a manner analogous to the rest, by carefully *applying the compleat emblem to events peculiar to a certain period, and which happened in no other period* : whe-

371. ther, I say, we cannot, by this means, obtain a fairer and more striking elucidation of the meaning of the prophecy *in this part* ; and whether, upon the same principles, there may not be some *new* and *additional light* flung upon all that is prophesied, concerning the long succession of ages, under the whole duration of the Seals, the Trumpets, and the Vials.

The

(55)

The opening of the First Seal is thus described :

Revelations, ch. vi. ver. 1, 2.

1. Καὶ ἐδού ὅτε ἤγοιξε τὸ ἀργίον μίαν ἐκ τῶν ἐπίατη σφραγίδων, καὶ ἤκεσσι ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῇ βρογῆς· Ἔρχε καὶ βλέπε.

1. *And I saw when the Lamb opened one of the seals ; and I heard one of the four living animals saying, in a voice like the sound of thunder, Come and see.*

2. Καὶ ἐδού, καὶ οὐδὲ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ σέφαγος· καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

2. *And I saw, and behold a white horse, and one sitting upon him, having a bow. And there was given unto him a crown ; and he went forth conquering, and for the [SOLE] purpose of conquering.*

Surely no image could be drawn with stronger outlines, or expressed in clearer

words, than this, to denote a period, of which (not merely war, and slaughter, but) *Conquest*, 372. and the *Enlarging of Empire*, should be the peculiar and characteristick mark.

This prophecy is proved, in a very satisfactory manner, to have been delivered *before* the time either of Nerva or Trajan, whatever doubts there may have been of the exact year. And from the time of Domitian, to this very hour, there never has been any period, of which *conquest*, continued and incessant, was the only distinguishing mark, except that *during the life of Trajan*: and *that* was so, in the highest degree; for he extended the bounds of the Roman empire greatly, and much farther than they had ever been extended before. His whole reign was one continued and uninterrupted succession of conquests; and of conquests made in wars undertaken for *that very purpose alone*. And most of his exploits were, moreover, amongst nations remarkable for the *use of the bow*.

By the conquests of Nerva and Trajan, the empire was raised to the highest pitch of grandeur it ever attained from the first to the last. And therefore, surely, we may fairly conclude, that the period from the year 96 to
the

the year 118, (a period very soon succeeding the first delivery of the prophecy,) was *that* designed to be marked out by the opening of the first seal.

But now, in truth, we may observe, as to the Second Seal, that the description and emblem, in reality, instead of being (as it is generally understood) *something like unto the first*, is exactly the reverse of it.

For we read—

Ch. vi, ver. 3, 4,

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τὴν δευτέραν ζών τέλεον λέγοντος· Ἐρχε [καὶ βλέπε.]

4. Καὶ ἐξῆλθεν ἄλλος ἵππος πυρὸς περιβόλος. ἦν 373^o τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλας σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

3. *And when he had opened the second seal, I heard the second living animal saying, Come and see.*

4. *And there went forth another horse, of a reddish colour; and to him that sat upon it, to him*

him was given to receive peace from the earth ; and that men should [be left to] massacre one another. And there was given unto him a great sword.

With regard to the translation and interpretation of this description, I cannot hesitate to say, that *λαβεῖν τὴν εἰρήνην* signifies much rather *accipere pacem*, *to receive peace*, than, *ut tollat pacem*, or *ut auferat pacem*, *to take away peace*, as it is generally translated : for *λαμβάνω* is certainly *accipio*, or *cupo*, *I receive*, or *take* ; much rather than *tollo*.

And further, *ἴνα ἀλλήλας σφάξωσι* most evidently implies something more than merely that there should be wars, and that men should be brought together, in the field of battle, to fight. For *σφάτλω*, in its most proper sense, is *macto*, *I sacrifice* ; or *interficio*, *I slay or murder* : and therefore the expression implies, that men should sacrifice and massacre one another, and that *of their own accord*, without being led on by rulers or conquerors.

And lastly, the *great sword*, put into the hand of the emblematical figure, rather than the *small short sword*, (which is known to have been most in use amongst the Romans,) implies,

plies, that whatever execution or slaughter there was, even by the Ruling Power, during this period, should be for the sake of, or at least under pretence of, maintaining justice.

And all these outlines exactly accord with 374. what was the peculiar and great characteristick mark of the reign of the emperor Adrian, which succeeded that of Trajan: and they can hardly be applied, with any the least degree of propriety, to any other period whatever, from that day to this, in all circumstances.

For indeed, during seventeen years together, Adrian did literally *receive peace and pleasure from the earth*, and had hardly any other employment than *to do so*. He travelled over all parts of the vast Roman empire, (when it was at its utmost height of grandeur, and of its greatest extent,) merely by way of recreation and amusement; building temples, and receiving all kinds of honours in all places: whilst he left mankind, as it were to themselves, to sacrifice and murder one another; and, for a long time, he took little or no notice of the various tumults, and factious contentions, and murders, that there were in various parts.

He was the only emperor that enjoyed *this sort of quiet*, and uninterrupted pleasure ; and who *thus received peace and consolation from his high estate*, from all parts of the earth. Other emperors were as vicious, as luxurious, and as dissipated ; but none of them, except himself alone, were suffered to be so in peace, and to live so entirely to their hearts content, whatever their disposition was. Nor did any of them ever introduce so much elegance of taste in point of building, or so much refinement as to the improving of the ornaments of life, and what might tend to adorn the earth, as he did. And when at last, in the latter part of his life, he was roused to exercise great cruelties, it was merely, *by wielding the sword of justice*, (*as he thought,*) to suppress the many perverse revolts, in the provinces, where he had long suffered great outrages to pass with impunity. And in this light also he certainly considered the final punishment

375. of the Jews ; when, on their last revolt, under their *false Messiah, Barchochbas*, he caused the destruction of no less than five hundred and eighty thousand of them. They, however, had also themselves previously fulfilled the

latter words of this very prophecy, *by sacrificing and destroying one another* in a most horrible manner.

And it is still further most remarkable, that (as if it had been permitted merely to point out what period of time this prophecy *was* peculiarly related to,) *Antinous*, the emperor's great and most infamous favourite, was even prevailed upon by *Adrian* to drown himself voluntarily in the Nile; from a persuasion of its being a magical sacrifice, necessary for the preservation of the emperor's life and health.

Considering, therefore, all these circumstances, the translation here given is surely warranted;—and the only period to which the explanation of the emblematical description of this seal can with propriety be applied, is from about the year 118 to 138.

We shall henceforth see the *same* most astonishing characteristick distinction run through every period of time, to this very hour;—so that there can be no room left to say, either that the prophecy, or any part of it, was written *after* the event;—or that ingenious, fanciful enthusiasts have only found means of applying it to *meanings never meant*;—or that it

it was of such a complexion as to be capable of being applied in any manner whatever, according to men's different prejudices and humours.

Let us proceed then a little further in the examination of this matter ; glorying, as we have a right to do, as Christians, in *such* a word of truth, the like unto which never appeared fully in the world for four thousand years before ; although (if we may be allowed, on this occasion, to use *metaphorical language*,) the same kind of light did, by the means of the Prophets under the Law, *shine in darkness, and the darkness comprehended it*

376. *not* *; any more than it did the great *burst* of true and original light on the *first* coming of our Lord, *to suffer the many things foretold of Him, before His entrance into glory* †.

Let us proceed, in the investigation of the Prophecy, upon the principles thus laid down ; that is, *that each EMBLEM, taken by itself, and considered in all its parts and circumstances, is clearly applicable to, and descriptive of, the occurrences and peculiar character of A CERTAIN PERIOD OF TIME in the succession of ages,*

* John, ch. i. ver. 5.

† Luke, ch. xxiv. ver. 26.

which

which therefore it manifestly seems intended to mark out; and that each compleat EMBLEM is such that it cannot naturally or with propriety be applied fully, and in all its parts, to any other period of time whatever: and that therefore this divine prophecy contains an exact chronological account of events, and of the circumstances and condition of mankind, (as far as relates to the parts of the world where the doctrines of Christianity have been first made known,) from the time of the prophecy to the final completion of all things on the second coming of OUR LORD. For, as has been admirably observed, by that most learned Divine and excellent Critic the Bishop of Worcester, (who, with great propriety, first of all others, undertook to begin the preaching of the Lectures on the Divine Prophecies,) *the spirit of prophecy is the testimony of Jesus.*

Ch. vi. ver. 5, 6.

5. Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα,
ῆκεσα τὸ τρίτον ζώντον λέγοντος Ἐρχετος καὶ
βλέπε. Καὶ ἰδον, καὶ ἴδος ἵππος μὲλας, 377
καὶ ὁ καθήμενος ἐπ' αὐτὸν, ἔχων ζυγὸν ἐν
τῇ χειρὶ αὐτῷ.

6. Καὶ

6. Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεστάρων ζώων λέγοσαν· Χοῖνιξ σίτις δηναρίς, καὶ τρεῖς χαίνικες κριθῆς δηναρίς· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

5. *And when he had opened the third seal, I heard the third living animal saying, Come and see. And I saw, and behold a black borse, and he that sat on him, having [an instrument that might be taken either for a yoke for oxen, or] a balance for weighing in his hand.*

6. *And I heard a voice, in the midst of the four living animals, saying, A measure of wheat for a penny, and three measures of barley for a penny; AND WITH REGARD TO THE WINE, AND WITH REGARD TO THE OIL, DO NOTHING UNJUST.*

I cannot but presume to think, that the last words of these verses, (if we duly attend to the nature of the Greek idiom,) may with much more propriety be translated in the manner I have here rendered them, than as we find them at present in our English version. And, inasmuch as ζυγὸν, which ever way it be translated, becomes an *emblem* of *the restraint of brutal ferocity, and of maintaining*

ing order, and of promoting by equity the welfare of mankind, this whole emblematical image is most clearly descriptive of a period wherein justice and good laws should in an especial manner prevail.

And there was but *one* such period, during the continuance of the Pagan Roman empire, *after* the time of the prophecy.

During a reign of twenty-three years, *Antoninus Pius*, who succeeded *Adrian*, did no one an injury; was always ready to hear complaints, and afford redress; moderated the tributes, and strictly enjoined his collectors to 378. gather them without severity or oppression. He engaged in *no* war; and gave many instances of exemplary equity.

During a great famine, moreover, he procured corn from the distant provinces, and made a careful distribution of it.

His successor, *Marcus Aurelius*, was no less famous for *JUSTICE* and *Humanity*. He even sold his immensely magnificent plate, to support an unavoidable war against the *Marcomanni*, that he might not burthen his subjects.

In his time also was a great famine; and

he again, like *Antoninus*, procured and distributed corn with great care.

Such as *these* were the only characteristick events of these two reigns. Can we then doubt whether the emblems of this Seal ought to be applied to a period between the year 138 and 168 ? Or, indeed, whether it be not impossible to apply them, taken all together, to any other*?

* The Author of these pages might very easily, from his common reading, have made a great display of pretended and useless learning, in the notes to *this* part of his present publication, relating to these historical prophecies; but as that, by the citation of many authors, (some of whom are of the utmost veracity, and to be *thoroughly* approved; and others of whom are to be read with caution, and to be approved only as far as their testimony, from *concurrent* circumstances, appears to be unquestionably true;) would occasion perplexity, and as his citing *all* those that might, and that perhaps ought to be cited (if any are cited at all,) would swell the page unnecessarily, he has thought it sufficient to relate *plain positive facts*, and to appeal to *all* history for the confirmation thereof; wishing to have the *utmost* enquiry made, as in several respects he has ventured to differ from other Commentators in the interpretation of the emblems; and being *well* assured, that the more enquiry is fairly and largely made, the more the account he has given throughout will be understood to be founded in *truth*, and consistent with the most positive *facts*.

The

The events under the Fourth Seal are no 379.
less peculiar.

Ch. vi. ver. 7, 8.

7: Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τελάρην, ἤκυσα φῶνὴν τῆς τελάρης ζώα λέγοντος· Ἐρχε καὶ βλέπε.

8: Καὶ εἶδον; καὶ ἴδη ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτῷ, ὅνομα αὐτῷ ὁ Θάνατος· καὶ ὁ Ἀδης ἀκολυθεῖ μετ' αὐτῷ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκλεῖναι, ἐν ρομφαίστ καὶ ἐν λιμῷ καὶ ἐν θαυματῷ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

7. *And when he had opened the fourth seal; I heard the voice of the fourth living animal saying, Come and see.*

8. *And I saw; and behold a pale horse! and he that sat upon him had for his name DEATH. And "Adns [the invisible state, or hell,] followed with him. And there was given to him power to slay, upon the fourth part of the earth, with THE SWORD, and with famine, and with death [i. e. pestilence], and with the wild beasts of the earth.*

to 244; during which there was little else
 381. worth notice in the principal part of the Ro-
 man empire, which might well be called the
fourth part of the earth;—as *the whole empire*
 is in other passages of Scripture called *the
 third part*.

The next Seal opens a *peculiar scene of re-
 ligious persecution*; and *of persecution alone*.

Ch. vi. ver. 9, 10, 11.

9. Καὶ ὅτε ἦνοιξε τὴν πέμπτην σφρα-
 γῖδα, ἔδον ὑποκάτω τῇ Θυσιασηρίᾳ τὰς
 ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τῆς
 Θεᾶς, καὶ διὰ τὴν μαρτυρίαν ἣν ἔχον· καὶ
 ἔκραξαν φωνῇ μεγάλῃ, λέγοντες·

10. Ἔως πότε ὁ δεσπότης ὁ ἄγιος καὶ
 ὁ ἀληθινὸς, ὁ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα
 ἡμῶν ἐκ τῶν κατοικύντων ἐπὶ τῆς γῆς;

11. Καὶ ἐδόθη αὐτοῖς ἐκάστῳ σολὴ λευκὴ,
 καὶ ἐξέρεθη αὐτοῖς ἵνα ἀναπαύσωνται ἕτερι χρόνῳ
 μικρὸν, ἔως πληρωθῶσι καὶ οἱ σύνδετοι αὐτῶν
 καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀπεκλέ-
 γεσθαι ὡς καὶ αὐτοί.

9. And

9. *And when he had opened the fifth seal, I saw [at a great depth] under the altar of burnt offerings, the souls of those who had been [sacrificed, and] slain, because of the Word of God, and because of the testimony which they bore.*

10. *And they cried with a great voice, saying: How long, O Lord the Ruler, holy and true, dost Thou forbear to judge and to avenge our blood on those that dwell on the earth?*

11. *And there was given to every one of them a white robe; and it was said unto them, that they should rest yet a little time, till that their fellow-servants and their brethren should be compleated, [or have their number compleated,] who were to be slain as they also had been.*

382.

In order of time, and in the regular course of history, this emblematical scenery relates to the eighth persecution under *Decius, Gallus, and Valerian*; the period of whose reigns was remarkable for little else than the fury and continuance of *religious persecution*: and yet as it was not the *first* persecution, neither was it the *last*; for an horrible one, the *tenth*, was afterwards to succeed, which is here most plainly foretold, as well as that there should be *others* in different ages besides it. This is

plainly implied, by the declaration, that they should wait, *clad in glory*, till the number of their brethren should be *fulfilled*. But it is to be observed, that all the *subsequent* persecutions, as well as the *preceding* ones, came in *eras* distinguished by *other* much more *characteristick* and peculiarly striking events; whereas there was little else to mark or distinguish the period from 249 to 260, than this most remarkable completion of our Lord's words, that *his disciples should be hated of all men for HIS NAME'S SAKE* *.

Ch. vi. ver. 12—17.

12. Καὶ ἕδον ἅτε ἥνοιξε τὴν σφραγίδα τὴν ἔκτην· καὶ [ιδὲ] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τριχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἴμα.

383. 13. Καὶ οἱ ἀσέρες τὰς φραγὰς ἐπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τὰς ὀλύνθες αἰτῆς, ὑπὸ μεγάλων ἀνέμων σειομένη.

14. Καὶ ὁ φρανὸς ἀπεχωρίσθη ὡς βιβλίον

* Matthew, ch. x. ver. 22. Mark, ch. xiii. ver. 13. Luke, ch. xxi. ver. 17. Matthew, ch. xxiv. ver. 9.

εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

15. Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλίαρχοι, καὶ οἱ πλάσται, καὶ οἱ ἴσχυροι, καὶ πᾶς δῆλος, καὶ [πᾶς] ἐλεύθερος, ἔκρυψαν ἑαυτὸς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεών.

16. Καὶ λέγεσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τῆς καθημένης ἐπὶ τῆς θρόνου, καὶ ἀπὸ τῆς ὄργῆς τῆς ἀρνία.

17. "Οτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὄργῆς αὐτῆς· καὶ τίς δύναται σαθῆναι;

12. *And I saw, when he had opened the sixth seal, and behold there was a great earthquake, [or shaking;] and the sun became black as sack-cloth, and the moon became like blood.*

13. *And the stars of the heaven fell to the earth, as a fig-tree sheddeth its immature fruit when shaken with a great wind.*

14. *And the heaven departed as a [roll of a] book, rolling up [rapidly] together; and every mountain and island were moved out of their places.*

15. *And*

15. *And the kings of the earth, and the great men, and the chief captains, and the rich men, and the powerful men, and every servant and every free man, concealed themselves in dens, and amongst the rocks of the mountains.*

16. *And said to the mountains and to the rocks, Fall over us, and conceal us from the presence of Him that sits upon the Throne, and from the wrath of the Lamb.*

384. 17. *For the great day of his wrath is come, and who has power to stand?*

Nothing can be more clear, both from the descriptions going before, and from those following after, than that the whole prophetical description, in these verses, was designed to be merely *emblematical*; and not (like the description given by our Lord, or by St. Peter, of the Day of Judgement,) a description of any phænomena or appearances that were really to happen in the heaven, or in the natural world.

It is also plain that by the Great Day of Wrath cannot be meant the *Last Day*, because by far the greater part of the whole prophecy was to be fulfilled even *after this day of wrath was past.*

By

By the earthquake, or shaking, therefore, must needs be meant (as in some other parts of Divine Prophecy) *a shaking of the form of government, and state of things in the world.* And by the darkening of the sun and moon could only be meant the destroying all the splendor of the *then* ruling powers ; and by the stars falling to the earth, the utter degradation of those *then* in authority, that is, of all *Pagan rulers*, and of all the influence of idolatry. Consistently with which interpretation, by the departing of the heavens, like a scroll of parchment running up together again when left to itself after it has been opened and unrolled to be read, must be meant plainly the hasty remove, and laying aside of the whole system of government, both in spiritual and temporal matters, that had, till that time, prevailed upon the face of the earth.

No images could be better adapted to describe *most exactly* the great change and the events which happened in the world in the period immediately succeeding the days of persecution just mentioned. A *change of all the powers in being* was the most characteristick mark of the age from 260 to 312. 385.

For, from the time of the setting up the
thirty

thirty tyrants, to the time of *Constantine*, (excepting only the short reign of *Aurelian*,) the empire was continually *shaken*, and torn, and gradually dismembered by civil wars: and there was no bright sun or moon in it, no *One* great ruling potentate, as in the ages preceding; but it became a prey, and was plundered in every part, by the *Gotbs*, the *Scythians*, and other barbarous nations. The whole period was remarkable only for the expiring pangs and struggles of Pagan tyranny.

And at the same time, (as if it were on purpose to turn the attention of mankind to apply this precise part of this prophecy to those very days,) in the beginning of them, in the year 262, most parts of the empire were visited with a most grievous pestilence and famine, attended with *dreadful earthquakes*, surprising darkness, and strange lightnings; by all which many perished. There was an accumulation also of other dire calamities and shakings; amongst which, the sea overflowed and drowned whole countries,

In the conclusion the Pagan empire ceased: and those who had supported its dominion lost all power and authority, and were *cast down*;

down; and the whole form of government was changed.

And (what has been but little attended to) instead of the establishment of that noble system of Christian government, which we have reason to hope for *at last*; a foundation even for the greatest corruption of Christianity was laid. In *confuseness* with which circumstance, it is very remarkable, that there is nothing pleasant, or glorious, in the emblems made use of in this part of the prophecy; as there most undoubtedly would have been, had the prediction related to any events that might 386. justly be considered as producing an *effectual* establishment of *pure Christianity*, or what could be at all deemed a solid foundation of exultation or triumph to the Christian cause. This period was solely, in all respects, and in all its real remote consequences, a *day of wrath*; although it gave a space of *rest* to the Church, and an opportunity for many sincere persons, in private, to embrace the sound and pure principles of the Gospel.

The opening of the Seventh Seal, it being the last, most manifestly opened the whole roll, or book; and permitted all that remained therein to be unfolded to the eye. And,

therefore; it must have, for the subject of the description contained therein, *all the rest of the prophecy* ;—that is, the contents of the whole book.

It must, therefore, necessarily comprehend both the events described on the sounding of the Seven Trumpets, with the whole period of time which they required ; and also the events described in the *whole Appendix, or little additional Book* : and, amongst the rest of them, those which were to take place on the pouring out of the Seven Vials ; with the space of time required for their accomplishment.

And whereas, on the sounding of the *Seventh Trumpet*, *all was to be finished and completed**, it is most manifest that no space of time could be left, *after that*, for the accomplishment of any events whatever described on the pouring out of the *seven vials*: whence it appears, that these events must be *contemporary* with *some part* of the events described as to happen on the sounding of the seven trumpets ; and that therefore they are, for that reason obviously, related in a little Book, or Appendix,

387. by themselves ; which Appendix, it is clear, contained the history of what was to

* *Revelations, ch. x. ver. 7.*

take

take place, more especially in the *western* part of what had been the great Roman empire; as the trumpets were most manifestly designed to follow, by their emblematical effects, the great head of that empire; and to pursue its history, and its fate finally, in the *East*.

Having premised this, I shall only just observe, that the *silence* described* as taking place for *half an hour*, on opening the *Seventh Seal*, most clearly denotes that there was to be an interval of peace and quiet, without any remarkable events, for a certain space of time denoted by the prophetical *half-hour*, before the calamities to be described under the Trumpets could have their first commencement.

Now let us see whether the *Trumpets* are not as *characteristically* descriptive of several *distinct periods* as the *Seals*; of periods which cannot be mistaken one for another; and of periods containing events *so peculiar*, that the emblems relating to them can hardly, with any the least degree of propriety, be applied to any *other* age or ages of the world whatever; or at least to any age wherein they can

* *Revelations*, ch. viii. ver. 1.

be

be made to mark out, in *so striking a manner*, the true, and peculiar, and most important outlines of its history, and the *complexion* of the times.

The silence for *half an hour* seems most plainly, if we consult the best historians, to have continued for twenty-five years precisely, from 312 to 337; and *then* began the storm of hail.

388. *Revelations, ch. viii. ver. 7.*

Καὶ ὁ ἄρωτος [ἄγγελος] ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ σῦρ μεριμένα ἐν αἷματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ τῶν χόρτος χλωρὸς κατεκάη.

*And the first Angel sounded; and there was
bail and fire mingled with blood; and it was
cast upon the earth, and the third part of the
earth was burned, and the third part of the
trees was burned, and every green herb was
burned.*

In the year 312 the empire was established in peace under *Constantine*; and a scene of tranquillity, and of glory and prosperity, ensued

sued, till his death in 337 *. And then first began to be effectually renewed, with accumulated force, all the calamities of war and bloodshed.

On

* This remarkable pause and silence, declared to be for exactly the space of *half an hour*, being most certainly sufficiently defined and determined by historical events; and appearing to be, in reality, for a space precisely of *twenty-five years*; it seems to explain to us, in a considerable degree, what is meant by the *great prophetical hour* which is sometimes alluded to; namely, that it is a space of *fifty years*. And if that be the case, then the *great prophetical day* (to be estimated in its duration from hence) is twelve hundred years, in those instances where a day is not (according to the more usual prophetical estimation) declared to be put only for a year.

And if so, then, whereas our Lord was *three* days in the state of death, in consequence of the destruction of the *Temple of His Body* by the Jews; after which he rose again:—and whereas there are also sufficient reasons to lead us to consider *these three days* (spoken of by Him beforehand) in an *allegorical* light, (as the space of time to intervene between His first coming on earth and His second appearance,) we may perhaps justly conclude, He is to be *three great prophetical days*, in like manner and proportion of time, absent from the earth, after the destruction of his first earthly glory by the Jews, before He appears again in *full glory*, to rebuild what they for a time demolished; even His holy temple on earth:—and that He is, after *that* period of time, to return again, *to restore all things*; (consistently with every prediction con-

382.

389. On the death of Constantine the Great, an irruption of the Persians took place immediately,

cerning Him;) and to perfect *that glorious scene*, for the sake of *which* there is reason to believe all things on earth were originally created.

We have therefore, probably, no flight grounds, but even very strong reason, to look for His blessed coming again, *on the dawn of the third great prophetical day*; that is, between the years 1900 and 2000. But with respect to this matter, I desire to be understood to speak with all fear and reverence, and as not presuming to predict any thing.

As, however, we know that our most blessed Lord and Deliverer, when he had descended on earth, and had taken flesh and blood upon Him, was crucified and slain, and died exactly at the *ninth hour* * of the *first* of the three days, (of which we should scarcely have been so minutely and *particularly* informed, but for particular reasons;) we from thence know that he remained, in reality, in a state of *death*, only from three o'clock in the afternoon of the first day, till twelve at night of that first day, (reckoning according to our computation,) i. e. nine hours; and then the whole *twenty-four hours* of the next day, the second; and then a part of the dawn of the third, which (considering the time of the sun rising in Palestine in the month in which our Lord suffered,) could not be more than six hours, if so much. Our Lord therefore was absent in all only thirty-nine hours at most; which amounts *allegorically* (according to the computation now adopted from

* See Mark, ch. xv, ver. 33, 37. Luke, ch. xxiii. ver. 44, 46.

diately, with great fury, in the very beginning of 338. This was followed by a disagreement

from the hint given to us in this divine prophecy) to about nineteen hundred and fifty years at most. To which if we add the years of our Lord's life on earth before His suffering, it makes about nineteen hundred and eighty odd years.

I do not presume, on this tremendous subject, to conclude any thing positively, nor as venturing at all to predict. But, possibly, there are *those* to be born into the world, in the next century, who may take up the words of the Holy Psalmist in their most literal sense :

Psalms cxviii. ver. 17.

Οὐκ ἀποθανεῖμαι, ἀλλὰ ζίσομαι,
Καὶ ἐκδιηγήσομαι τὰ ἔργα Κυρίου.

*I shall not die, but live,
And declare the works of the Lord.*

If any should wish to pursue this enquiry, and these reflections, still more minutely and closely, they will find that our Lord was crucified on Friday the 3d of April, at 12 o'clock ; for this was the only *Friday* on which a Passover full moon fell for many years * ; and that He died at three o'clock in the afternoon, (the *ninth* Jewish hour of the day;) and that He rose again, *as it began to be light*, on the 5th : and at Jerusalem the sun rose that day a quarter of an hour before six ; and therefore our Lord 391 must have risen about five, or a quarter after : then $9+24+5^{\circ}$ is equal to 38 hours ; which, if we apply the sum,

* Ferguson's Astronomy, p. 376. 8vo.

agreement between his successors, and by the death of Constantine one of his sons: and then

sum, according to the light here afforded us, to *great prophetic hours*, is 1900 years; and if to this we add the years of our Lord's first continuance on earth, it makes the sum amount to between 1930 and 1940 years.

And whilst, with awful dread and hope, we look forward to the accomplishment of the divine words spoken by our Lord concerning His *second coming*, and the perfecting of the state of mankind; it is wonderful how all the notices concerning this matter, that have been given from the earliest ages, do coincide!

For, even in the first promise made to Abraham concerning the gift of the *promised land* to him and his *posteriority*, we find, if it be considered as relating conjointly to the restoration of the Jews, and the beginning of the resurrection at the second coming of our Lord, which St. Paul leads us to consider as *the real great accomplishment*; that of Joshua's entering Canaan being only a typical and partial one*: I say, if we consider it as relating to the *time* of the restoration of the Jews, and the beginning of the resurrection, and our Lord's second coming; there is a surprising coincidence again, as to the time fixed for those events so foretold to Abram, with this continuance of our Lord's body in the grave, and with the times fixed by Daniel and St. John, and with the words spoken by our Lord concerning *the true building up again of His temple*.

For, at the time when Abraham saw the tremendous vision concerning this matter, (it being so soon after the

Flood,)

* Rom. ch. xi. throughout. Heb. ch. xi. ver. 13.

then ensued the murder of Constans ; and also the invasion of the empire by the Franks and Saxons :

Flood,) it could not but be well remembered and known 392, that the original age of the life of man upon earth was about a thousand years : and therefore *γενεὰ, a generation,* might very well be understood, at that time, to mean, prophetically, a thousand years ; and especially as Shem, an antediluvian patriarch, was actually *still living* on earth, even when this divine vision was vouchsafed.

And if *γενεὰ, a generation,* in this instance was understood by Abraham to mean *a thousand years*, then even the *very end of the fourth generation*, from the time of the vision, brings us down only to the year 2080 ; and therefore *IN the fourth generation* is somewhere about the times alluded to by those prophecies, which seem to terminate between the years 1800 and 2000.

The prophecy delivered to Abraham, as it is one of the first, is one of the most sublime and awful of all those contained in the Holy Scriptures ; and seems clearly to have a more important intent than *that* accomplishment of it which related merely to what is now long since past, the temporal state of the Jews in the land of Palestine.

Genesis, ch. xv. ver. 12—20.

12. Περὶ δὲ ἡλία δυσμᾶς ἔκγασις ἐπέπεσεν τῷ Ἀβραμ, καὶ ἵδι φόβῳ σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

13. Καὶ ἐρρέθη ἦρὸς Ἀβραμ· Γινώσκων γνῶση ὅτι πάροικον ἔγει τὸ σπέρμα σις ἐν γῇ ἡ ἴδια, καὶ κακόσεσσιν αὐτὸν, καὶ δυλώσεσιν αὐτὸς, καὶ ταπεινώσεσιν αὐτὸς τετρακόσια ἔτη.

14. Τὸ δὲ ἔθνος ὃ ἔαν δυλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἀξελύσονται ἀδειαὶ μετὰ διποσκευῆς πολλῆς.

390. Saxons ; and moreover, a persecution of Christians by Christians ; and such an inundation

393. 15. Σὺ δὲ ἀπελέυσῃ ἀρὸς τὸς πατέρας σὺ μετ' εἰρήνης, ταφεῖς ἐν γῆραι καλῶ.

16. Τετάρτη δὲ γενεᾶ ἀπογραφήσονται ὅδε· ἐπει γὰρ ἀναπεπλήρωνται αἱ ἀμερτίαι τῶν Ἀμορραίων ἔως τῆς νῦν.

17. Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος ἀρὸς δυσμαῖς, φλὸξ ἐγένετο· καὶ ἵδια κλίσανθε καπνίζομενθε, καὶ λαμπάδες πυρὸς, αἱ διῆλθον ἀνὰ μέσον τῶν διχοτομημάτων τέτων.

18. Ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο Κύριος τῷ Ἀβραμ διαθήκην, λέγων· Τῷ σπέρματί σε δώσω τὸν γῆν ταύτην ἀπὸ τῆς πολαμῆς Αἰγύπτου ἔως τῆς ποταμῆς τῷ μεγάλῳ Εὐφράτῃ.

19. τὰς Κεναΐς, καὶ τὰς Κενεζαίς, καὶ τὰς Κεδμωναίς,

20. καὶ τὰς Χετλαίς, καὶ τὰς Φερεζαίς, καὶ τὰς Ραφαίν, καὶ τὰς Ἀμορραίς, καὶ τὰς Χαναναίς, [καὶ τὰς Ειδαίς,] καὶ τὰς Γεργεσαίς, καὶ τὰς Ἰερεσαίς.

12. *And when the sun was going down, Abram was seized with ecstacy, [and fell into a trance;] and lo a great horror of darkness fell upon him!*

13. *And it was said to Abram, Know, apprehending it [with due attention], that thy seed shall be a sojourner in a land that is not theirs; and they shall afflict [thy seed], and [tho' e of thy seed] shall serve them, and they shall humble them four hundred years.*

14. *But the nation to which they shall be in servitude, I will judge. And after these things they shall come out hither, with much substance [and spoil].*

15. *And as for thee, thou shalt depart to thy fathers, in peace, buried in a good old age.*

16. *And IN THE FOURTH GENERATION they shall be*

RETURNED

dation of barbarous invaders, on all sides, as in every prophetical sense truly resembled a *storm of hail, mingled with fire and blood.*

For

RETURNED * bither again : for the sins of the Amorraioi † 394. are not yet fully accumulated.

17. And when the sun was quite set, there was a flame, and behold a smoking furnace, and lamps of fire, which passed in the midst [between] those divided pieces.

18. In that day the Lord established a covenant with Abram, saying : To thy seed will I give the land, from the river of Egypt, even to the great river the Euphrates :

19. The Kenites, and the Kenizzites, and the Kadmonites ;

20. And the Hittites, and the Perizzites, and the Rephaims, and the Amorites, [the Amorraioi,] and the Canaanites, [and the Hivites ‡,] and the Girgashites, and the Jebusites.

The repetition of the mention of a deliverance, and return, in ver. 16, after what was said in ver. 14, seems to indicate

* There seems here to be plainly implied a denunciation of a further and greater captivity of the Jews by the Gentiles, and by those who would resist the truth.

† The derivation of *this word* may be an object of attention to some curious persons : it leaves room for much speculation concerning the *typical meaning*.

‡ That the word here found in the translation of the LXX means the *Hivites*, although the mention of them is omitted in our version, and that they were not the same people with the *Hittites*, is obvious from Exod. ch. xxiii. ver. 28. ch. xxxiii. ver. 2. and ch. xxxiv. ver. 11.

For the empire was, as it were in an instant, invaded on *all parts*; which attack continued,

indicate that *it* relates to a second and final return. And I cannot conclude without remarking, that the *darkness and horror*, which fell upon Abraham during this vision, seem to be typical of the state of darkness in which both the Jews and the bulk of mankind should continue till the full performance of the promise: and that the declaration to him, *that he should sleep with his fathers*, (whilst yet the promise of the land (ver. 7.) *was to HIM HIMSELF*, as well as to his posterity,) seems to be added on purpose to lead us to expect a greater and more perfect final accomplishment, than merely that of the Jews' first possession of the land of Canaan under Joshua.

It was admirably well intimated by the celebrated Mons. Pascal, that the prophets have interwoven *particular* prophecies concerning the earlier state and condition of the Israelites, with those greater and more general prophecies *concerning the times of the Messias*; that neither the prophecies concerning the Messias should be without their *proof* in the intermediate space of time, nor the 395. particular prophecies without their fruit. For, indeed, the particular event, in the Jewish nation, which every such double prophecy foretold, was rather merely, in the first instance, to confirm the truth of the prophecy, than the end and design of it. It was merely in order that the Jews, seeing the *first* and inferior meaning of the prophecy so fulfilled, might not doubt of the truth of the other and more important accomplishment, which was to take place only at the remote distance of many ages.

And it is surely a remark most judiciously introduced by
Mr.

continued, almost without interruption, till 391.
the latter end of the reign of Theodosius.

The

Mr. Eyre *, " that the covenant made by Almighty God " with Abraham, Isaac, and Jacob, (Genesis, ch. xiii. " ver. 15. ch. xv. ver. 7. and ch. xvii. ver. 8. ch. xxvi. " ver. 3. ch. xxxv. ver. 12. and mentioned Exodus, " ch. vi. ver. 4, 8. Deut. ch. i. ver. 8, and ch. xi. ver. 21. " and ch. xxx. ver. 20.) was not to *their seed* or *offsprings* " only, but to *themselves*. And therefore, if Almighty " God makes good to Abraham, Isaac, and Jacob, this " His covenant, whereby He undertook to be *their God*; " then they must needs one day live again to inherit the " promised land, which hitherto they have not done. " For the God that thus covenanted with them, cove- " nanted not to make his promise good to them *dead*, but " *living*. This is the strength of the divine argument, " and irrefragable."

To all which I cannot but add, that, from the words of St. Paul himself, it seems most clear, both that the Jews, in his days, did not consider the promise as having been made good, or fulfilled, by any possession of the promised land they had ever had at that time, but expected a more full and literal performance of it; and also that they were right, and to be justified, in having such an expectation.

For he says, in his pleading before Agrippa,

396.

Acts, ch. xxvi. ver. 6, 7.

6. Καὶ νῦν ἐπ' ἐλπίδι τῆς ἡρὸς τὰς πατέρας ἐπαγγελίας γενο-
μένης ὑπὸ τῷ Θεῷ, ἐγνώκει πρινόμενον.

7. *us*

* Observations upon the Prophecies, p. 5.

The Franks, the Almans, the Saxons, the Sarmatians, and the Persians, were incessant in their ravages.

They poured in, on all sides, truly like a storm of hail : they *burnt* and destroyed almost innumerable cities, and whole countries ; they shed a dreadful torrent of blood ;

392. and they truly destroyed *the trees* (i. e. all the real civil improvements already made) in the Roman empire (the *third part* of the world) ; and burnt up and destroyed *the green herb* (i. e. all the beginnings, and, as it were, first shoots and germination of *further* civilization and improvement of the arts of life, which were beginning to dawn in the world).

7. εἰς ἦν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νῦντα καὶ ἡμέραν λα-
τρεῦον ἐλπίζει παταγῆσαι περὶ οἵ εἰλπιδΘ- ἐγκαλῶμαί, βασιλεὺ⁹ Αγρίππα, ὑπὸ [τῶν] Ἰσδαιῶν.

6. *And now I have stood*, and been accused; for THE HOPE OF THE PROMISE MADE OF GOD UNTO OUR FATHERS:*

7. *Unto which [promise] our twelve tribes, instantly serving [God] day and night, HOPE TO COME : on account of which hope, king Agrippa, [nevertheless] I am by the Jews brought to the judgement seat.*

* These words plainly refer to his former *bearings* before the Council, and before Felix, and before Festus.

This

This period continued from about 337 to 394.

Then followed another continued scene of 393. devastation, but with very different characteristick marks; as it proceeded not from *foreign* enemies, but from those engrafted in the heart of the empire.

And the images made use of to describe it, are such, that if any one should attempt, either erroneously, or maliciously, to apply these 394. emblems to other times, to which they do not belong, the attempt would be without success, and either the mistake or the perversion must soon be detected.

Ch. viii. ver. 8, 9.

395.

8. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὅρος μέγα ταύρῳ καίομενον ἐβλήθη εἰς τὴν θαλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα.

8. *And the second Angel sounded: and, as it 396. were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood.*

9. Καὶ ἀπέθανε τὸ τρίτον τῶν χλισμάτων

των

τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς·
καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

9. *And the third part of created beings in the sea, such as had spirits, [or life,] died; and the third part of ships were corrupted and spoiled.*

The sea, or waters, (as the holy Angel himself explains the emblem, ch. xvii. ver. 15.) signifies the body of the common people, or multitudes of people upon earth; and therefore the third part of the sea is the third part of the people upon earth, or the people of the Roman empire, (which comprised about the third part of the earth.)

A mountain, then, burning with fire being cast into the sea, may very properly be used as an emblem of a vast mass of barbarous, fierce, and warlike Goths, burning with fury, being intimately blended and mixed with the common soldiers and multitude of the Roman armies; as we know was the case when the troops of the one were, about the year 394, consolidated and embodied with the other.

The Goths, under *Alaric*, were intimately mixed and consolidated with the troops and armies of the empire, and continued in the
Roman

Roman service for some years: but at last they rose in sedition, and turned their arms against the Emperor and Rome. They ravaged the country; besieged Rome twice; and at last took and plundered it.

A continued scene of destruction, bloodshed, and of sacking and plundering, was the consequence of this fiery mountain of monsters being cast into the sea, and blended with the Roman armies.

And it is worthy to be remarked, that the Goths and Hunns were actually *invited*, and induced to make their irruptions, by *Rufinus* the chief minister of *Arcadius*, in order to preserve his ascendancy and power; and in order to gratify his revenge towards *Eudoxia* the empress, and *Eutropius*, on account of his disappointment in not being able to marry his daughter to the Emperor: and moreover, that *Alaric*, at the time of his revolt, had actually a command in the Roman army; whilst, at the same time, *Stilicho*, the chief minister of *Honorius*, was himself a Vandal.

The Goths under *Alaric* proclaimed *Atta-lus* emperor, in the room of *Honorius*: and having continued their ravages for a long

398. course of years, left Italy in 412, having drained the country of all its wealth.

The effects of this Trumpet, therefore, continued from 394 to 412.

And I have only to add, that probably as the sea signifies the *body* of the people of the empire, so the ships signify naturally the many cities laid waste, and corrupted, and spoiled, by the Goths.

Ch. viii. ver. 10, 11.

10. Καὶ ὁ τρίτος ἀγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τῆς ἥρανῆς ἀσηρὸς μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτου τῶν ὥστημάν, καὶ ἐπὶ τὰς τηγαὶς ὑδάτων.

11. Καὶ τὸ ὄνομα τῆς ἀσέρος λέγεται Ἀψινθος· καὶ γίνεται τὸ τρίτου τῶν ὑδάτων, εἰς Ἀψινθον, καὶ ὥστελοι ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

10. And the third Angel sounded, and there fell from the heaven a great star burning like a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called [BITTERNESS] Wormwood; and the third part of the

the waters became [bitter as] wormwood. And many amongst men died of the waters, because they were made bitter.

We have here an emblem totally different from the preceding, and that cannot be confounded with them.

No storm of hail, again ;—not an irruption of various fierce and barbarous independent nations, or of different clans :—no mountain cast into the sea ; not a scene of mischief proceeding from a body of barbarians that had been incorporated with the Roman people and armies :—but *a blazing star* ; a comet ; a great Potentate, and powerful Prince, descending from a far country, with all his train, to ravage the third part of the empire, and *the fountains of waters*, (i. e. the states and cities near the metropolis of Rome :) but who yet, like a comet, should not touch the sun, that metropolis itself, but should go away again rapidly as he came.

His name, however, is *Bitterness* ; for the effect of the evil should be exceeding great.

Perhaps we may venture to affirm, that, from the time of the prophecy, to the end of the

period of the events designed to be marked out by this *third trumpet* to have been from 412 to 468.

And it ought not to be forgotten, that Genseric brought with him, and spread every where, the most pernicious part of what were called the Arian doctrines: the spreading of which, more than ever, was also a remarkable characteristick of this age; and might not improperly be deemed *a bitter ingredient*, in the midst of the rest of the mischief of the times.

There were other events happened in this age; but they were neither of importance enough, nor by any means in their nature such characteristick marks, either of this period, or of any other period, as to be capable of *distinguishing it* properly by its peculiar features, even if one would endeavour to characterize it by any other outlines than those *here* given; so that it is almost impossible to avoid the right application of the *emblem*. Whence we may 401. perceive how far the interpretation of this divine book of prophecy is from being a vain conceit, or mere partial application of the emblems, as some have conceived.

Ch. viii. ver. 12.

12. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτου τῆς ήλιος, καὶ τὸ τρίτου τῆς σελήνης, καὶ τὸ τρίτου τῶν ἀστερῶν. Ἰνα σκολισθῇ τὸ τρίτου αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτου αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

12. *And the fourth Angel sounded; and the third part of the sun was stricken, and the third part of the moon, and the third part of the stars; so that their third part was darkened, and the day appeared not [as usual] as to one third part of it, and the effect upon the night was similar.*

When the idolatrous Pagan empire was to be totally subverted, and another substituted in the room of it, the emblem used to describe the event was, that the sun became black, as in a total eclipse; and the moon like unto blood, as in a total eclipse also; and the stars fell to the earth. But here the emblem, although somewhat of the same kind, is yet, in its peculiar circumstances, very different. The sun, the moon, and the stars

are affected indeed ; but not just as before. The sun is not totally eclipsed, neither the moon, nor do the stars fall from heaven ; but they all *receive a blow*, which affects them as to the third part of their splendour. The *third part of the ruling powers*, therefore, and the third part only, were to feel the effect of the events to take place on the sounding of this *fourth trumpet*. And so they did : for, in

402. the period immediately succeeding that last described, the Western empire, which contained just about a third part, in point of extent, of the whole ancient Roman empire, was smitten, and annihilated, and was truly no more.

This description, therefore, is as really characteristick as the rest ; and cannot be mistaken, nor applied, with any degree of propriety, to any *other* period of time, than that which existed from 468 to 568.

In 468 the blow was first struck, and the darkness began to come on. The Romans were driven entirely out of their most important provinces by the Visigoths. And from this time there was a gradual destruction (by degrees which may be traced in all the histories) of the empire and power of Rome, till it was in the end reduced to a poor dukedom,

dom, tributary even to the city of Ravenna: great convulsions, (the effect of the blow,) and calamities of war, being felt during the whole progresis of this mischief.

The Roman empire in the West was entirely put an end to, in 476, by Odoacer, who had been merely a private soldier in the guards; and who was so sensible of the diminished dignity of the empire, (of the effects of the *darkness*, whereby the sun was obscured,) that he refused the *Imperial title*, and only suffered himself to be proclaimed *King of Italy*.

After this blow the darkness remained fixed; and nothing deserving of any characteristick mark at all occurred further in the world, till the appearance of Mahomet in 568.

We have, however, a dreadful prophetical warning; which, as it relates to something *still to come*, deserves most particular notice.

Immediately after the account of the effects of the Fourth Trumpet, followt hese words:

Ch. viii. ver. 13.

403

Kai εἰδού, καὶ ἡκσσα ἐνὸς ἀετῷ πετώ-

H 3

μένε

μένει ἐν μεσορανηματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ ὁσὶ ὁσὶ τοῖς κατοικεσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγκος τῶν τριῶν ἀγέλων τῶν μελλόντων σαλπίζειν.

And I saw, and I heard a [wondrous] eagle, flying in the midst of heaven, saying, with a great cry, Wo, Wo, Wo to those that dwell upon the earth! because of the remaining sounds of the Trumpet, of the three Angels who are yet to sound.*

* The Alexandrian Manuscript has ἵνας ἀετός; and, considering that the whole of the figures are emblematical, an eagle, a bird of prey, may with great propriety be considered as proper to denounce *Wo*. But other copies have ἀγέλης, (according to our translation in the New Testament,) which undoubtedly renders the description more sublime.

However it ought to be remarked, even if we retain the reading of ἀετός, that the annexing *ιδος* conveys a great degree of *energy* in the expression, seeming clearly to imply some more astonishing and dreadful appearance; for it has been remarked by H. Stephens, tom. I. p. 1158, that, in *Testamenti Novi scriptis sis pro rīs rursum non est*. Therefore *ιδος* here unquestionably signifies a *certain or extraordinary eagle*; and that there was something peculiar and uncommon in its appearance,

These

These three last trumpets were therefore to have even more dreadful effects than any of the preceding ; and so two of them have already had : for it appears, very obviously, that *they* denoted the coming of the *Saracen* and of the *Turkish empires* ; which *two*, blended at last together, utterly destroyed the Roman empire in the East, and were the means of punishing the corrupters of the Gospel of Christ in those parts.

The *third* is still to come ; and *that*, we 404. are assured, shall finish the punishment of the corrupters of the Gospel in the West.

And here it would be a great omission not to observe, that, as it appears that this last and *third Wo* is to be *immediately on the sounding of the seventh and last trumpet* ; so we shall find, in consequence of further enquiry, that the sounding of the seventh trumpet will be *contemporary* with the pouring out of the seventh vial.

For, first, the kind of events described under both these are in one part precisely the same ; namely, *a great and dreadful storm of hail** ; which corresponds exactly with the

* See Rev. ch. xi. ver. 19. ; ch. xvi. ver. 21.

fearful description of much *tribulation*, which, our Lord says in his own prophecy, shall precede his *Second Coming* *: an event that, we are every way assured, is connected with this close of the prophetical emblems. And further, we are expressly told, that in the days of the voice of the *seventh Angel*; when he shall begin to sound, *all shall be finished* †. And, in like manner, at the same time we are told ‡, that when the *seventh Angel* *poured out* his vial, there was a great voice out of the temple of heaven, declaring—*it is done*, or completed: which is just to the same purport with—*all is finished*. Therefore the *seventh trumpet* and *seventh vial* are contemporaneous; and the other vials must of course be during some of the transactions under the other trumpets.

As to the events on the sounding the *fifth* and the *sixth* trumpets, they have been so fully, so exactly, and so admirably well explained, by the learned and excellent Bishop

* Matthew, ch. xxiv. ver. 29, 30. Mark, ch. xiii. ver. 24, 26. Luke, ch. xxi. ver. 25, 26. And see in the preceding pages Vol. I. p. 391, 403—Quarto Edit. 263, 271.

† Rev. ch. x. ver. 7. ‡ Rev. ch. xvi. ver. 17.

Newton, that I shall only venture to add a few general remarks, and to point out a very few more striking and additional circumstances.

Ch. ix. ver. 1—12.

1. Καὶ ὁ τάραπλος ἄγγελος ἐσάλπισε, καὶ ἔδον ἀσέρα ἐκ τῆς ἡρανθι τεπλωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τῆς φρέατος τῆς αἰενίσσου.

2. Καὶ ἤνοιξε τὸ φρέαρ τῆς αἰενίσσου καὶ ἀνέβη καπνὸς ἐκ τῆς φρέατος ὡς καπνὸς καμίνων μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ αἴρης ἐκ τῆς καπνῆς τῆς φρέατος.

3. Καὶ ἐκ τῆς καπνῆς ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξεστία, ὡς ἔχεσιν ἐξεστίαν οἱ σκορπίοι τῆς γῆς.

4. Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, ὅδε τῶν χλωρὸν, ὅδε τῶν δένδρον· εἰ μὴ τὰς ἀνθρώπους [μόνας] οἴτινες ὡς ἔχεσι τὴν σφραγῖδα τῆς Θεᾶς ἐπὶ τῶν μειώπων αύτῶν.

5. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκλείνωσιν αὐτὰς, ἀλλ᾽ ἵνα βασανισθῶσι μῆνας· τέντε·

καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίζ, ὅταν ταίση ἀνθρωπον.

6. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσθεσιν οἱ ἀνθρωποι τὸν Θάνατον, καὶ ότι μὴ εὑρήσθεσιν αὐτόν· καὶ ἐπιθυμήσθεσιν ἀποθανεῖν, καὶ φεύξεται ὁ Θάνατος ἀπ' αὐτῶν.

7. Καὶ τὰ ὄμοιώματα τῶν ἀκριδῶν ὄμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς σέφανοι ὄμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

406. 8. καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὄδοντες αὐτῶν ὡς λεόντων ἥσαν.

9. καὶ εἶχον θώρακας ὡς θώρακας σιδηρῆς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

10. καὶ ἔχονται θράκες ὄμοιας σκορπίοις, καὶ κέντρα καὶ ἐν ταῖς θραῖς αὐτῶν [καὶ] ἡ ἔξοσία αὐτῶν ἀδικῆσαι τὰς ἀνθρώπες μῆνας πέντε.

11. καὶ ἔχονται ἐφ' αὐτῶν βασιλέα τὸν ἄγρελον

ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῷ Ἐρεαῖς
Ἀειδδῶν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
Ἀπολλύων.

12. Ἡ ἡσαὶ ἡ μία ἀπῆλθεν· ἵδε ἔρχεται
ἕτερος ἡσαὶ μετὰ ταῦτα.

1. *And the fifth Angel sounded. And I saw a star that had fallen out of heaven to the earth; and to him was given the key of the well of THE CAVITY WITHOUT BOTTOM.*

2. *And he opened the well of THE CAVITY WITHOUT BOTTOM, and there ascended a smoke out of the well, as the smoke of a great furnace; and the sun was darkened, and the air, by means of the smoke of the well.*

3. *And out of the smoke there went forth locusts upon the earth: and power was given to them, like the power that scorpions have upon the earth.*

4. *And it was said unto them, that they should do no injury with regard to the grass of the earth, nor with regard to any green herb, nor with regard to any tree: only [that they should hurt] the men alone who have not the seal of God upon their countenances.* 407.

5. *And it was given unto them, that they should*

should not kill [even] THEM : but that they should be tormented five months ; and their torment is like the torment of a scorpion, when he strikes a man.

6. *And in those days men shall seek death, and shall not find it ; and shall desire eagerly to die, and death shall fly from them.*

7. *And the [forms and] resemblances of the locusts were like horses prepared for war ; and upon their heads as it were a crown like gold ; and their countenances like the countenances of men.*

8. *And they had hairs like the hairs of women ; and their teeth were like those of lions.*

9. *And they had breast-plates, like iron breast-plates ; and the sound of their wings was like the sound of armed chariots of many horses rushing to battle.*

10. *And they had tails like scorpions, and stings even in their tails ; and their power was to injure men five months.*

11. *And they have over them a king, the Angel of the CAVITY WITHOUT BOTTOM : his name in Hebrew, ABADDON ; and in Greek he has his name APOLLYON [or Destroying].*

12. *The first Wo is past. Behold there come yet two Woes after these things.*

That

That which *first* and most immediately draws our attention in this long and particular emblematical description, is what hath usually been translated *the bottomless pit* : an expression that has been laughed at by profane scoffers. But the original words give a more exact description than is conveyed by *any such words* ; and such an one as is very intelligible ; whether the whole be merely an emblematical figure, or relates to any thing *real* : for they describe, literally, *a well, or perforation through the earth, leading to a cavity without bottom* ; that is, most plainly, down to the inside of an hollow sphere ; such cavity having truly neither *bottom* nor *top*.

How far this *emblematical figure* is founded on any thing really existing within the earth, it is not our busines at present to examine : it is sufficient to shew that it is a *rational emblem*, and no ways inconsistent or absurd. And this may very easily be done : for, if the interior parts of the earth are hollow, and contain one vast prison, at the centre, such cavity must be without bottom ; it must be literally an *æ^{eu}oo^oæ* ; every part must be a *top* or *covering* : and there is no absurdity at all in supposing

supposing that some perforation may possibly lead down to it from the earth's surface.

And as such an emblematical figure may be derived from something really existing, so its *emblematical meaning* may well enough be conceived also to imply a confused medley and jargon of false reasonings, and erroneous conclusions without foundation ; out of the midst of which the *spirit of Mahometism* did certainly arise, when the Christian world in the East had sophistically, amidst the disputes between the *Arians* and *Atbanians*, quibbled away all solid foundation for reasoning from the Holy Scriptures, and all good sense.

And as the *smoke, coming out of the well*, is a fine allusion to the bursting forth of a dreadful volcano, and to its *darkening* the air all around ; so the *principles of Mahometanism*, and its doctrines, did burst forth with fury, and caused darkness *which might be felt*.

We have, therefore, in the emblematical figures *here* mentioned, on the sounding of this trumpet, a most clear description, in very striking characters, (and which can be applied to no other age of the world,) of what passed from 568 to 1291.

A false

A false religion set up by Mahomet, and 409. the consequent conquests of the Saracens, who gained many crowns, and also *boasted* that *they always wore crowns*; who wore their hair also like women; and who were remarkable for *sparing* the fruits of the earth in the midst of their conquests and oppressions, and even made laws and issued out proclamations for this purpose; but who yet left the *sting* and poison of their false doctrine and erroneous principles every where behind them: all this is exactly pourtrayed in the most striking manner.

Their sting of bigotry and false doctrine they carried with them every where, and drew after them as in their tails; and their first object always was to smite men *therewith*, and to compel them to turn Mahometans for the sake of ease, although they professed not to persecute.

It is still further remarkable concerning them, that they made *all* their vast conquests in the space of 150 years, or *five prophetical months*; i. e. from 612 to 762; and, *after that*, made no more.

And it is as remarkable that they always

" meaning the wicked impostor Mohammed,
 411. " opened the bottomless pit, and there arose a
 " smoke out of the pit, and the sun and air were
 " darkened by it ; that is, a false religion was
 " set up, which filled the world with dark-
 " ness and error ; and swarms of Saracen or
 " Arabian locusts overspread the earth. A
 " false prophet is very fitly typified by a
 " blazing star or meteor. The Arabians
 " likewise are properly compared to locusts,
 " not only because numerous armies fre-
 " quently are so, but also because swarms of
 " locusts often arise from Arabia ; and also
 " because, in the plagues of Egypt, to which

increasing the number of *pages* in this book, and also an
 unwarrantable liberty taken with regard to the writings
 of a prior Commentator. But as it is necessary, in order
 to avoid breaking the chain of history, to give an account
 of all the events under the Fifth and Sixth Trumpets ; and
 as I cannot but assent, in the fullest manner, and in almost
 every particular, to the interpretation given by the Bishop
 of Bristol ; it is more just, and less liable to the charge of
 plagiarism, to add the whole in his own words, than to
 give a similar account in any other form. And I also
 the rather add the whole *verbatim* ; because, in the fol-
 lowing *Section* of this work, I venture to differ materially
 from the learned Bishop in another part of his Commen-
 tary ; and found *my differing from him* upon the confor-
 mity of another part of prophecy with all that is here
 foretold.

" constant

" constant allusion is made in these Trumpets,
 " *the locusts* (Exod. X. 13.) are *brought by an*
 " *east wind*, that is, from Arabia, which lay
 " *eastward of Egypt*; and also because in the
 " Book of Judges (VII. 12.) the people of
 " Arabia are compared to *locusts*, or *grasshop-*
 " *pers, for multitude*; for, in the original, the
 " word for both is the same. As the natural
 " locusts are bred in pits and holes of the
 " earth, so these mystical locusts are truly
 " *infernal*, and proceed with the smoke from
 " *the bottomless pit*. It is too a remarkable
 " coincidence, that at this time *the sun and*
 " *the air were really darkened*: for we learn
 " from an eminent Arabian historian, that,
 " in the seventeenth year of Heraclius, half
 " the body of the sun was eclipsed; and this
 " defect continued from the former Tisrin to
 " Haziran, (that is, from October to June;)
 " so that only a little of its light appeared.
 " The seventeenth year of Heraclius coin- 412.
 " cides with the year of Christ 626, and with
 " the 5th year of the Hegira; and at this
 " time Mohammed was training and exercis-
 " ing his followers in depredations at home,
 " to fit and prepare them for greater conquests
 " abroad.

" *It was commanded them (ver. 4.) that they*
 " *should not burt the grass of the earth, neither*
 " *any green thing, neither any tree;* which
 " *demonstrates that these were not natural,*
 " *but symbolical locusts.* The like injunc-
 " *tions were given to the Arabian officers*
 " *and soldiers.* When Yezid was marching
 " *with the army to invade Syria, Abubeker*
 " *charged him with this among other or-*
 " *ders: 'Destroy no palm-trees, nor burn*
 " *any fields of corn; cut down no fruit-trees,*
 " *nor do any mischief to cattle, only such as*
 " *you kill to eat.'* Their commission is to
 " *burt only those men who have not the seal of*
 " *God in their foreheads;* that is, those who
 " *are not the true servants of God, but are*
 " *corrupt and idolatrous Christians.* Now
 " *from history it appears evidently, that, in*
 " *those countries of Asia, Africa, and Eu-*
 " *rope, where the Saracens extended their*
 " *conquests, the Christians were generally*
 " *guilty of idolatry in the worshipping of*
 " *saints, if not of images;* and it was the
 " *pretence of Mohammed and his followers*
 " *to chastise them for it, and to re-establish*
 " *the unity of the Godhead.* The parts
 " *which remained the freest from the general*
 " *infection*

“ infection were Savoy, Piedmont, and the
 “ southern parts of France, which were after-
 “ wards the nurseries and habitations of the
 “ Waldenses and Albigenses: and it is very
 “ memorable, that when the Saracens ap-
 “ proached these parts, they were defeated
 “ with great slaughter, by the famous Charles
 “ Martel, in several engagements.

“ As they were to hurt only the corrupt
 “ and idolatrous Christians, so these (ver. 5,
 “ 6.) they were not to *kill*, but only to *tor- 413.*
 “ *ment*, and should bring such calamities upon
 “ the earth as should make men weary of
 “ their lives. Not that it could be supposed
 “ that the Saracens would not *kill* many
 “ thousands in their incursions: on the con-
 “ trary, their angel (ver. 11.) hath the name
 “ of *The Destroyer*. They might *kill* them
 “ as individuals; but still they should not *kill*
 “ them as a political body, as a state or em-
 “ pire. They might greatly harass and *tor-
 “ ment* both the Greek and the Latin church-
 “ es; but they should not utterly extirpate
 “ the one or the other. They besieged Con-
 “ stantinople, and even plundered Rome;
 “ but they could not make themselves mas-
 “ ters of either of those capital cities. The

" Greek empire suffered most from them, as
 " it lay nearest to them. They dismembered
 " it of Syria and Egypt, and some other of
 " its best and richest provinces; but they
 " were never able to subdue and conquer the
 " whole. As often as they besieged Con-
 " stantinople, they were repulsed and de-
 " feated. They attempted it in the reign of
 " Constantine Pogonatus A. D. 672; but
 " their men and ships were miserably de-
 " stroyed by the sea-fire invented by Calli-
 " nicus, and, after seven years fruitless pains,
 " they were compelled to raise the siege, and
 " to conclude a peace. They attempted it
 " again in the reign of Leo Isauricus, A. D.
 " 718; but they were forced to desist, by fa-
 " mine and pestilence, and losses of various
 " kinds. In this attempt they exceeded their
 " commission, and therefore they were not
 " crowned with their usual success. The
 " taking of this city, and the putting an end
 " to this empire, was a work reserved for
 " another Power, as we shall see under the
 " next Trumpet.

" In the following verses (7, 8, 9, 10.)
 " the nature and qualities of these locusts are
 " described, partly in allusion to the proper-
 " ties

" ties of natural locusts and the description
 " given of them by the prophet Joel, and
 " partly in allusion to the habits and manners 414.
 " of the Arabians, to shew that not real but
 " figurative locusts were here intended. The
 " first quality mentioned is their being *like*
 " *unto horses prepared unto battle*; which is
 " copied from Joel (II. 4.) *The appearance*
 " *of them is as the appearance of horses*; and
 " *as horsemen, so shall they run*. Many authors
 " have observed that the head of a locust re-
 " sembles that of an horse. The Italians
 " therefore call them *cavallette*, as it were
 " little horses. The Arabians too have in
 " all ages been famous for their horses and
 " horsemanship. Their strength is well known
 " to consist chiefly in their cavalry.

" Another distinguished mark and charac-
 " ter is their having *on their heads as it were*
 " *crowns like gold*; which is an allusion to the
 " head-dress of the Arabians, who have con-
 " stantly wore turbans or mitres, and boast of
 " having those ornaments for their common
 " attire, which are crowns and diadems with
 " other people. The *crowns* also signify the
 " kingdoms and dominions which they should
 " acquire. For, as Mr. Mede excellently ob-

" serves, ' No nation had ever so wide a command ; nor ever were so many kingdoms, so many regions, subjugated in so short a space of time. It sounds incredible ; yet most true it is, that in the space of eighty, or not many more, years, they subdued, and acquired to the diabolical kingdom of Mohammed, Palestine, Syria, both Armenia, almost all Asia-Minor, Persia, India, Egypt, Numidia, all Barbary even to the river Niger, Portugal, Spain. Neither did their fortune or ambition stop here, till they had added also a great part of Italy, as far as to the gates of Rome ; moreover Sicily, Candia, Cyprus, and the other islands of the Mediterranean Sea. Good God ! how great a tract of land ! how many *crowns* were here ! Whence also it is worthy of observation, that mention is not made here, as in the other Trumpets, *of the thrid part* ; forasmuch as this plague fell no less without 415. the bounds of the Roman empire than within it, and extended itself even to the remotest Indies.'

" They had also *faces as the faces of men*, *and hair as the hair of women* ; and the Arabians wore their beards, or at least mustachoes,

" tachoes, as men; while the hair of their
 " heads was flowing or plaited like that of
 " women, as Pliny and other ancient authors
 " testify. Another property, copied from
 " Joel, is their having *teeth as the teeth of lions*,
 " that is, strong to devour. So Joel describes
 " the locusts (I. 6.) as *a nation, whose teeth*
 " *are the teeth of a lion, and he bath the cheek*
 " *teeth of a great lion*; and it is wonderful how
 " they bite and gnaw all things, as Pliny says,
 " even the doors of houses. They had also
 " *breast-plates, as it were breast-plates of iron*;
 " and the locusts have a hard shell or skin,
 " which hath been called their armour. This
 " figure is designed to express the defensive
 " as the former was the offensive arms of the
 " Saracens. *And the sound of their wings was*
 " *as the sound of chariots of many horses run-*
 " *ning to battle*. Much the same comparison
 " had been used by Joel, (II. 5.) *Like the noise*
 " *of chariots on the tops of mountains shall they*
 " *leap*: and Pliny affirms, that they fly with so
 " great noise of their wings, that they may be
 " taken for birds. Their *wings*, and *the sound*
 " *of their wings*, denote the swiftness and ra-
 " pidity of their conquests; and it is indeed
 " astonishing, that in less than a century they
 " erected

“ erected an empire, which extended from
“ India to Spain.

“ Moreover, they are thrice compared unto
“ *scorpions*, (ver. 3, 5, 10.) and *bad stings in*
“ *their tails like unto scorpions*; that is, they
“ should draw a poisonous train after them;
“ and wherever they carried their arms, there
“ also they should distil the venom of a false
“ religion. It is farther added (ver. 11.)
“ that *they bad a King over them*; the same
“ person should exercise temporal as well as
“ spiritual sovranity over them; and the ca-

416. “ lips were their emperors, as well as the
“ heads of their religion. The king is the
“ same as the *star or angel of the bottomless*
“ *pit*, whose name is *Abaddon* in Hebrew,
“ and *Apollyon* in Greek, that is *the destroyer*.
“ Mr. Mede imagines, that this is some allu-
“ sion to the name of *Obodas*, the common
“ name of the kings of that part of Arabia
“ from whence Mohammed came, as *Pharaob*
“ was the common name of the kings of
“ Egypt, and *Cæsar* of the emperors of
“ Rome: and such allusions are not unusual
“ in the style of Scripture. However that
“ be, the name agrees perfectly well with
“ Mohammed, and the caliphs his successors,
“ who

“ who were the authors of all those horrid
 “ wars and desolations, and openly taught and
 “ professed that their religion was to be pro-
 “ pagated and established by the sword.

“ One difficulty, and the greatest of all, re-
 “ mains yet to be explained ; and that is, the
 “ period of *five months* assigned to these locusts ;
 “ which being twice mentioned, merits the
 “ more particular consideration. They tor-
 “ mented men *five months* (ver. 5.), and again
 “ (ver. 10.) *their power was to hurt men five*
 “ *months*. It is said without doubt in con-
 “ formity to the type ; for locusts are observed
 “ to live about *five months*, that is from April
 “ to September. Scorpions too, as Bochart
 “ asserts, are noxious for no longer a term,
 “ the cold rendering them torpid and inactive.
 “ But of these locusts it is said, not that their
 “ duration or existence was only for *five*
 “ *months*, but their *power of hurting and tor-*
 “ *menting men* continued *five months*. Now these
 “ months may either be months commonly so
 “ taken, or prophetic months, consisting each
 “ of 30 days, as St. John reckons them, and
 “ so making 150 years at the rate of each day
 “ for a year ; or, the number being repeated
 “ twice, the sums may be thought to be dou-
 “ bled,

" bled, and *five months* and *five months* in
 " prophetic computation will amount to *300*
 " years. If these months be taken for com-
 417. " mon months, then, as the natural locusts
 " live and do hurt only in the five summer
 " months, so the Saracens, in the five summer
 " months too, made their excursions, and re-
 " treated again in the winter. It appears
 " that this was their usual practice, and par-
 " ticularly when they first besieged Constan-
 " tinople in the time of Constantine Pogona-
 " tus: for, 'from the month of April till Sep-
 " tember, they pertinaciously continued their
 " siege, and then, despairing of success, depart-
 " ed to Cyzicum, where they wintered, and
 " in spring again renewed the war: and this
 " course they held for seven years, as the
 " Greek annals tell us.' If these months be
 " taken for prophetic months, or *150* years, it
 " was within that space of time that the Sar-
 " cens made their principal conquests. Their
 " empire might subsist much longer, but their
 " *power of bursting and tormenting men* was
 " exerted chiefly within that period. Read
 " the history of the Saracens, and you will
 " find that their greatest exploits were per-
 " formed, their greatest conquests were made,
 " between

" between the year 612, when Mohammed
 " first opened *the bottomless pit*, and began
 " publickly to teach and propagate his impos-
 " ture, and the year 762 when the caliph
 " Almansor built Bagdad, to fix there the
 " seat of his empire, and called it *the city*
 " *of peace*. Syria, Persia, India, and the
 " greatest part of Asia; Egypt, and the
 " greatest part of Africa; Spain, and some
 " parts of Europe, were all subdued in the
 " intermediate time. But when the caliphs,
 " who before had removed from place to
 " place, fixed their habitation at Bagdad, then
 " the Saracens ceased from their excursions
 " and ravages like locusts, and became a set-
 " tled nation; then they made no more such
 " rapid and amazing conquests as before, but
 " only engaged in common and ordinary wars
 " like other nations; then their power and
 " glory began to decline, and their empire by
 " little and little to moulder away; then they
 " had no longer, like the prophetic locusts, *one*
 " *king over them*, Spain having revolted in the
 " year 756, and set up another caliph in op-
 " position to the reigning house of Abbas.
 " If these months be taken doubly, or for
 " 300 years, then, according to Sir Isaac

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" Newton,
 5

“ Newton, ‘ the whole time that the caliphs
 “ of the Saracens reigned with a temporal
 “ dominion at Damascus and Bagdad toge-
 “ ther, was 300 years, viz. from the year 637
 “ to the year 936 inclusive ; when their em-
 “ pire was broken, and divided into several
 “ principalities or kingdoms. So that let
 “ these *five months* be taken in any possible
 “ construction, the event will still answer, and
 “ the prophecy will still be fulfilled ; though
 “ the second method of interpretation and ap-
 “ plication appears much more probable than
 “ either the first or the third.

“ In the conclusion it is added, (ver. 12.)
 “ *One woe is past, and behold there come two*
 “ *woes more hereafter.* This is added, not
 “ only to distinguish the woes, and to mark
 “ more strongly each period, but also to sug-
 “ gest that some time will intervene between
 “ this first woe of the Arabian locusts, and
 “ the next of the Euphratéan horsemen. The
 “ similitude between the locusts and Arabians is
 “ indeed so great, that it cannot fail of striking
 “ every curious observer : and a farther re-
 “ semblance is noted by Mr. Daubuz, that
 “ ‘ there hath happened in the extent of this
 “ torment a coincidence of the event with the
 “ nature

“ nature of the locusts. The Saracens have
 “ made inroads into all those parts of Christ-
 “ endom where the natural locusts are wont to
 “ be seen and known to do mischief, and no
 “ where else: and that too in the same pro-
 “ portion. Where the locusts are seldom
 “ seen, there the Saracens stayed little; where
 “ the natural locusts are often seen, there the
 “ Saracens abode most; and where they breed
 “ most, there the Saracens had their begin-
 “ ning and greatest power. This may be
 “ easily verified by history *.”

The events described under the next Trum- 419.
 pet are no less distinct and well defined.

Revelations, ch. ix. ver. 13, 14.

13. Καὶ ὁ ἔχιος ἄγγελος ἐσάλπισε, καὶ
 ἥκεσσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων
 τῆς θυσιασηρίας τῆς χρυσῆς τῆς ἐνώπιον τῆς Θεᾶς.

14. λέγεσσαν τῷ ἔχιῳ ἄγγελῳ, ὁ ἔχων
 τὴν σάλπιγγάν· Λῦσον τὰς τέσσαρας ἄγγε-
 λας τὰς δεδεμένας ἐπὶ τῷ πολιαριῷ τῷ με-
 γάλῳ Εὐφράτῃ.

* Dissertations on the Prophecies, Vol. III. p. 98, &c.

13. *And the sixth Angel sounded, and I heard a [remarkable] voice from the four horns of the altar of gold that was before God:*

14. *Saying to the sixth Angel which had the trumpet, Loose the four angels that are bound BY MEANS OF the river the great Euphrates.*

The expression in the original seems to intimate, as if there was one distinct voice from each one of the four horns: but this perhaps is not material. It is of more consequence to observe, that the preposition *ἐπi* may with as much or more propriety in this place signify *propter* *, as *in*; and therefore may much better be translated, *on account of*, or *by means of*, *the river*, than, as it usually has been rendered, *in the river*: for it is well known, *the Euphrates* was the very means of confining the Turks within bounds, for so long a season, after their first beginning to invade and plunder the East. They first came out of Scythia about the year 760; they began to harass and plunder all round about them in 842; but they were

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* See, as to the right use of this preposition, *Vigerus De Idiotismis Graecæ Dictionis*, p. 603 and H. Stephens, Tom. I. p. 1211.

bound

bound and restrained by the river Euphrates, and made no great conquests till about 1281, when they were let loose.

Ch. ix. ver. 15—19.

15. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκλείνωσι τὸ τρίτου τῶν ἀνθρώπων.

16. Καὶ ὁ ἀριθμὸς τῶν σρατευμάτων τῇ ἵππικῇ, δύο μυριάδες μυριάδων. [καὶ] ἡκυσα τὸν ἀριθμὸν αὐτῶν.

17. Καὶ ὅτας ἔδον τὰς ἵππες ἐν τῇ ὁράσει, καὶ τὰς καθημένες ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνας καὶ ὑακινθίνας καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν σομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

18. Ἀπὸ τῶν τριῶν πληγῶν τέτων ἀπεκτάνθησαν τὸ τρίτου τῶν ἀνθρώπων, ἐκ τῶν πυρὸς καὶ [ἐκ] τῶν καπνῶν καὶ [ἐκ] τῶν θείων τῶν ἐκπορευομένων ἐκ τῶν σομάτων αὐτῶν.

19. Ἡ γὰρ ἐξαστία τῶν ἵππων ἐν τῷ

σόμαῖς αὐτῶν ἐσιν καὶ ἐν ταῖς ὥραις αὐτῶν·
αἱ γὰρ ὥραι αὐτῶν ὅμοιαι ὄφεσιν, ἔχοσαι
κεφαλάς· καὶ ἐν αὐταῖς ἀδικεῖσι.

16. *And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; that they might slay the third part of men.*

16. *And the number of the armies of cavalry [was] two myriads of myriads: and I heard the number of them.*

421. 17. *And thus I saw the horses in the vision, and those who were sitting upon them, having fiery breast-plates, both of a jacinth colour [i. e. red mixed with yellow] and sulphureous [i. e. blueish]: and the heads of the horses as the heads of lions; and from their mouths went forth fire, and smoke, and brimstone.*

18. *By these three means of striking, were the third part of men killed; by the fire, and by the smoke, and by the brimstone that went out of their mouths.*

19. *For the power of these horses is in their mouths, and in their tails; because their tails are like serpents, for they have heads; and with them they injure.*

Nothing

Nothing surely but Divine Wisdom, and the Spirit of Prophecy from on high, could ever have put together such an astonishing and accurate assemblage of images, as is here found in this emblematical description: an assemblage which, to the ignorant and uninformed, may at first sight appear indeed absurd; and must do so to any persons, if an attempt be made to apply it to the outlines of the history of *any one other period of time in the world, except to that alone to which it clearly relates.* But here; when once rightly applied, every part of the portraiture has its full force and meaning; and not one figure could with propriety be omitted. So exceedingly does this Divine hieroglyphical writing surpass any writing that was ever designed or framed in the world.

We have *here* an exact description of the *breaking forth* of the *four Sultanies* of the Turks, and of their subsequent conquests; and of their founding the Turkish empire in Europe: and yet, at the same time, a fair account of their having made their irruption from Scythia, and of their having broken into some parts of Asia, and gained strength *before* this time; *only* they remained *bound* and confined by means of the river Euphrates.

422. We have *here* even their *warlike dress* exactly described ; which was scarlet, blue, and yellow : for the *jacinth* is red and yellow ; and *sulphur*, when it burns, is of the finest blue colour *.

And we have *here*, (long before any such thing was introduced into Europe, or heard of in the Christian world,) an account of the introduction of *fire-arms* and *ordnance*, which were first used and introduced by the Turks, and were the principal means of their making *their conquests*, and of their destroying what remained of the Eastern empire ; which might well be described as the *third part* of men.

And it is most remarkable, concerning the prophecy under *this trumpet*, as it was also concerning that under the preceding trumpet, that the *very period* of their conquests is limited exactly right.

For the Turks in reality made all their

* In this account of the colours, I cannot but adopt a different mode of explaining them from Bishop Newton, although the inference as to *what* the *three* colours were is exactly the same : for I cannot but apprehend that the *jacinth coloured* (*ιακυνθίνις*) means, being of the colour of the *precious stone* so called, and not of the flower the *hyacinth* ; and that *sulphureous* means *brimstone burning*, and not as it is in its solid state.

conquests

conquests in 391 years, or a little more, *i. e.* in a common prophetical hour, and day, and month, and year, (or $360 + 30 + 1 = 391$,) namely, from 1281 to 1672.

They also most truly left the bite and poison of the false Mahometan doctrine *behind* them every where, and *that* mixed with much more of *serpentine* subtlety and mischief than it was in the time of the Saracens. The tails of this dreadful cavalry might now, therefore, with great propriety be said not 423. merely to have *stings*, but even to be *like serpents*, and to have *heads*.

And this very *difference* seems to have been the original great cause of the abhorrence which the *Persian Mahometans* still have for the *Turkish*: the former, more adhering to the *original* simple principles, and professing avowedly to do so; and considering the *Turks* as the great *corrupters of their religion*.

As I did in the preceding part, so here, I think it right again, on account of the excellency of the exposition of this particular prophecy, to add Bishop Newton's own *words**.

* *Dissertations on the Prophecies*, Vol. III. p. 143, &c.

" At the sounding of the Sixth Trumpet,
 " (ver. 13, 14, 15.) a voice proceeded from
 " the four horns of the golden altar, (for the
 " scene was still in the Temple,) ordering the
 " Angel of the Sixth Trumpet to loose the four
 " angels which were bound in the great river
 " Euphrates; and they were loosed accordingly.
 " Such a voice proceeding from the four horns
 " of the golden altar is a strong indication of
 " the Divine displeasure, and plainly inti-
 " mates that the sins of men must have been
 " very great, when the altar, which was
 " their sanctuary and protection, called aloud
 " for vengeance. The four angels are the
 " four Sultanies or four Leaders of the Turks
 " and Othmans. For there were four princi-
 " pal sultanies or kingdoms of the Turks,
 " bordering upon the river Euphrates: one
 " at Bagdad, founded by Togrul Beg, or Tan-
 " grolipix, as he is more usually called, in the
 " year 1055; another at Damascus, founded
 " by Tagjuddaulas, or Ducas, in the year
 " 1079; a third at Aleppo, founded by Sjar-
 " fuddaulas, or Melech, in the year 1079;
 " and the fourth at Iconium in Asia Minor,
 " founded by Sedyuddaulas, or Cutlu Muses,
 " or

" or his son, in the year 1080. These four 424.
 " sultanies subsisted several years afterwards ;
 " and the Sultans were *bound* and restrained
 " from extending their conquests farther than
 " the territories and countries adjoining to the
 " river Euphrates, primarily by the good pro-
 " vidence of God, and secondarily by the
 " croisades or expeditions of the Européan
 " Christians into the Holy Land in the latter
 " part of the eleventh, and in the twelfth and
 " thirteenth centuries. Nay, the Européan
 " Christians took several cities and countries
 " from them, and confined them within nar-
 " rower bounds. But when an end was put
 " to the croisades, and the Christians totally
 " abandoned their conquests in Syria and Pa-
 " lestine, as they did in the latter part of the
 " thirteenth century ; then *the four angels on*
 " *the river Euphrates were loosed*. Soliman
 " Shah, the first chief and founder of the
 " Othman race, retreating with his three sons
 " from Jingis Chan and the Tartars, would
 " have passed the river Euphrates, but was
 " unfortunately drowned, the time of *loosing*
 " *the four angels* being not yet come. Dis-
 " couraged at this sad accident, two of his
 " sons returned to their former habitations :

" but Ortogrul the third, with his three sons
 " Condoz, Sarubani, and Othman, remained
 " some time in those parts ; and having ob-
 " tained leave of Adalin the Sultan of Ico-
 " nium, he came with four hundred of his
 " Turks, and settled in the mountains of Ar-
 " menia. From thence they began their ex-
 " cursions : and the other Turks associating
 " with them, and following their standard,
 " they gained several victories over the Tar-
 " tars on one side, and over the Christians on
 " the other. Ortogrul dying in the year
 " 1288, Othman his son succeeded him in
 " power and authority ; and in the year
 " 1299, as some say, with the consent of Ala-
 " din himself he was proclaimed Sultan, and
 " founded a new empire ; and the people af-
 " terwards, as well as the new empire, were
 425. " called by his name. For, though they dis-
 " claim the name of *Turks*, and assume that
 " of *Othmans* ; yet nothing is more certain,
 " than that they are a mixt multitude, the re-
 " mains of the four sultanies above mentioned,
 " as well as the descendants particularly of
 " the house of Othman.
 " In this manner, and at this time, *the four*
 " *angels were loosed, which were prepared for*
 " *an*

" an hour, and a day, and a month, and a
 " year, for to slay the third part of men ; that
 " is, as before, the men of the Roman em-
 " pire, and especially in Europe, the third
 " part of the world. The Latin or Western
 " empire was broken to pieces under the four
 " first Trumpets ; the Greek or Eastern em-
 " pire was cruelly *burt* and *tormented* under
 " the Fifth Trumpet ; and here, under the
 " Sixth Trumpet, it is to be *slain*, and utterly
 " destroyed. Accordingly all Asia Minor,
 " Syria, Palestine, Egypt, Thrace, Macedon,
 " Greece, and all the countries which for-
 " merly belonged to the Greek or Eastern
 " Cæsars, the Othmans have conquered, and
 " subjugated to their dominion. They first
 " passed over into Europe in the reign of Or-
 " chan their second emperor ; and in the year
 " 1357 they took Constantinople, in the reign
 " of Mchammed their seventh emperor ; and
 " in the year 1453, and in time all the re-
 " maining parts of the Greek empire shared
 " the fate of the capital city. The last of
 " their conquests were Candia, or the ancient
 " Crete, in 1669 ; and Cameniec in 1672.
 " For the execution of this great work it is
 " said that they *were prepared for an hour,*
 " and

" and a day, and a month, and a year ; which
 " will admit either of a literal or a mystical
 " interpretation ; and the former will hold
 " good, if the latter shoud fail. If it be
 " taken literally, it is only expressing the same
 " thing by different words, as *peop'les and mul-*
 " *tudes and nations and tongues* are jointly
 " used in other places : and then the meaning

426. " is, that they were prepared and ready to
 " execute the Divine commission at any time,
 " or for any time, any *hour*, or *day*, or *month*,
 " or *year* that God should appoint. If it be
 " taken mystically, and the *hour*, and *day*, and
 " *month*, and *year* be a prophetic *hour*, and *day*,
 " and *month*, and *year*, then a *year* (according
 " to St. John's, who follows herein Daniel's
 " computation) consisting of 360 days is 360
 " years, and a *month* consisting of 30 days is
 " 30 years, and a *day* is a year, and an *hour*
 " in the same proportion is 15 days ; so that
 " the whole period of the Othmans *slaying the*
 " *third part of men*, or subduing the Christian
 " States in the Greek or Roman empire,
 " amounts to 391 years and 15 days. Now
 " it is wonderfully remarkable, that the *first*
 " conquest mentioned in history, of the Oth-
 " mans over the Christians, was in the year

" of the Hegira 680, and the year of Christ
 " 1281. For Ortogrul 'in that year (ac-
 " cording to the accurate historian Saadi)
 " crowned his victories with the conquest
 " of the famous city of Kutahi upon the
 " Greeks.' Compute 391 years from that
 " time, and they will terminate in the year
 " 1672: and in that year, as it was hinted
 " before, Mohammed the Fourth took Ca-
 " meniec from the Poles, ' and forty-eight
 " towns and villages in the territory of Came-
 " niec were delivered up' to the Sultan upon
 " the treaty of peace. Whereupon Prince
 " Cantemir hath made this memorable reflec-
 " tion: ' This was the last victory by which
 " any advantage accrued to the Othman state,
 " or any city or province was annexed to the
 " ancient bounds of the empire.' Agreeably
 " to which observation, he hath intitled the
 " former part of his history, *Of the Growth*
 " *of the Othman Empire*; and the following
 " part, *Of the Decay of the Othman Empire*.
 " Other wars and slaughters, as he says, have
 " ensued. The Turks even besieged Vienna
 " in 1683; but this exceeding the bounds of
 " their commission, they were defeated. Bel-
 " grade and other places may have been taken
 " from

427. "from them, and surrendered to them again :
 " but still they have subdued no new State or
 " Potentate of Christendom now for the space
 " of between 80 and 90 years ; and in all
 " probability they never may again, their em-
 " pire appearing rather to decrease than in-
 " crease. Here then the prophecy and the
 " event agree exactly in the period of 391
 " years ; and if more accurate and authentic
 " histories of the Othmans were brought to
 " light, and we knew the very day wherein
 " Kutahi was taken, as certainly as we know
 " that wherein Cameniec was taken, the like
 " exactness might also be found in the 15
 " days. But though the time be limited for
 " the Othmans *slaying the third part of men*,
 " yet no time is fixed for the duration of their
 " empire ; only this second woe will end,
 " when the third woe, (XI. 14.) or the de-
 " struction of the beast, shall be at hand.

" A description is then given (ver. 16, 17,
 " 18, 19.) of the forces, and of the means
 " and instruments, by which the Othmans
 " should effect the ruin of the Eastern empire.
 " Their armies are described as very nume-
 " rous, *myriads of myriads* ; and who know-
 " eth not what mighty armies the Othman
 " emperors

" emperors have brought into the field?—
 " When Mohammed the Second besieged
 " Constantinople, he had about four hun-
 " dred thousand men in his army, besides a
 " powerful fleet of thirty 'larger and two
 " hundred lesser ships. They are described
 " too chiefly as *horsemen*; and so they are de-
 " scribed both by Ezekiel and by Daniel, as
 " there was occasion to observe in the last
 " Dissertation upon Daniel: and it is well
 " known, that their armies consisted chiefly
 " of cavalry, especially before the order of
 " Janizaries was instituted by Amurath the
 " First. The Janizaries may be the guard of
 " the Court; but the Timariots, or horsemen
 " holding lands by serving in the wars, are
 " the strength of the Government: and these,
 " as Heylin affirms, are in all accounted be- 428.
 " tween seven and eight hundred thousand
 " fighting men; some say that they are a
 " million: and besides these, there are Spahis
 " and other horsemen in the Emperor's pay.
 " *In the vision*, that is in appearance, and
 " not in reality, they *had breast-plates of fire*,
 " *and of jacinth or hyacinth, and brimstone*.
 " The colour of *fire* is red, of *hyacinth* blue,
 " and of *brimstone* yellow: and this, as Mr.
 " Daubuz

" Daubuz observes, ' hath a literal accomplishment; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow.' Of the Spahis, particularly, some have red and some have yellow standards, and others red or yellow mixed with other colours. In appearance, too, *the beads of the borses were as the beads of lions*, to denote their strength, courage, and fierceness; and out of their mouths issued fire, and smoke, and brimstone. A manifest allusion to great guns and gunpowder, which were invented under this Trumpet, and were of such signal service to the Othmans in their wars. *For by these three was the third part of men killed*; by these the Othmans made such havock and destruction in the Greek or Eastern empire. Amurath the Second broke into Peloponnesus, and took several strong places by the means of his artillery. But his son Mehammed, at the siege of Constantinople, employed such great guns as were never made before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen and by two

" two thousand men. There were two more,
 " each of which discharged a stone of the
 " weight of two talents. Others emitted a
 " stone of the weight of half a talent. But
 " the greatest of all discharged a ball of the
 " weight of three talents, or about three
 " hundred pounds; and the report of this
 " cannon is said to have been so great, that
 " all the country round about was shaken to 429.
 " the distance of forty furlongs. For forty
 " days the wall was battered by these guns,
 " and so many breaches were made, that the
 " city was taken by assault, and an end put
 " to the Grecian empire.

" Moreover, *they bad power to do hurt by*
 " *their tails, as well as by their mouths; their*
 " *tails being like unto serpents, and having*
 " *beads.* In this respect they very much re-
 " semble *the locusts*, only the different tails
 " are accommodated to the different crea-
 " tures; the tails of *scorpions to locusts*, the
 " tails of *serpents with an bead at each end to*
 " *horses.* By this figure it is meant, that the
 " Turks draw after them the same poisonous
 " train as the Saracens; they profess and
 " propagate the same imposture; they do
 " hurt, not only by their conquests, but also
 " by

" by spreading their false doctrine ; and
 " wherever they establish their dominion,
 " there too they establish their religion.—
 " Many indeed of the Greek church re-
 " mained, and are still remaining among
 " them : but they are made to pay dearly for
 " the exercise of their religion ; are subjected
 " to a capitation-tax, which is rigorously ex-
 " acted from all above fourteen years of age ;
 " are burdened besides with the most heavy
 " and arbitrary impositions upon every occa-
 " sion ; are compelled to the lowest and most
 " servile drudgery ; are abused in their per-
 " sons, and robbed of their property ; have
 " not only the mortification of seeing some
 " of their friends and kindred daily apostat-
 " ize to the ruling religion, but had even
 " their children taken from them to be edu-
 " cated therein, of whom the more robust
 " and hardy were trained up to the soldiery,
 " the more weakly and tender were castrated
 " for the seraglio : but notwithstanding these
 " persecutions and oppressions, some remains
 " of the Greek church are still to be preserved
 " among them, as we may reasonably con-
 " clude, to serve some great and mysterious
 " ends of Providence."

We

We have now gone through all that can *430.* *at present* be explained concerning the *Trumpets*: the rest (as relating to a period still to come,) being necessarily in a great degree inexplicable, till the *great event* shall itself give us the true interpretation.

Thus much, however, appears clear, that as the three *last* Trumpets were to introduce *three* great *woes*, and *two* of them are already past, (which we perceive totally destroyed the *Eastern Roman empire*, and were the dreadful punishment of the corruptions of Christianity in the *East*;) so the *third woe*, on sounding the *seventh trumpet*, which is yet to come, will compleat the punishment of the corruptions of Christianity in the *West*. And as the *last* and most striking image mentioned under *it* is precisely the same with that on pouring out the *seventh vial**; and it is moreover declared, that the sounding of this trumpet shall *finish* all evil things, and introduce *perfection*; we may be assured, that the *seventh vial* and *seventh trumpet* are *contemporary*: and therefore we may with confidence proceed to consider, whether the emblems under

* See *Revelations*, ch. xi. ver. 19, and ch. xvi. ver. 18. and ver. 20.

the Vials are not as exactly characteristick of *peculiar periods*, and as intelligible *now*, as those of the *Seals* or *Trumpets*.

We find the emblems under the *Vials* described in a *little book*, or sort of *episode*, or *appendix* to the prophecy; as relating entirely to peculiar matters detached from the rest, *that is*, to the affairs of the *West*; and to transactions which passed even during the prevalence of the effects of the *fourth* and *fifth* *Trumpet* in the *East*.

To the *Western* part of Europe, therefore, and to *that period* of time, we must turn our attention.

431. The account of the effects of the First *Vial* is as follows :

Revelations, ch. xvi. ver. 1, 2.

1. Καὶ ἦκσα φωνῆς μεγάλης ἐκ τῶν αὐτῶν λεγόσης τοῖς ἐπὶ τὰς ἀγέλαις· Τπάγετε καὶ ἐκχέατε τὰς ἐπὶ τὰς φιάλας τῶν θυμῶν τῶν Θεῶν εἰς τὴν γῆν.

2. Καὶ ἀπῆλθεν ὁ ἀρρώτος, καὶ ἐξέχεε τὴν φιάλην αὐτῶν εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τὰς αὐθεάπτες τὰς ἔχοντας

Ἐχούτας τὸ χάραγμα τῆς Ἰησίς, καὶ ταῖς τῇ
εἰκόνι αὐτῆς ἀρροσκυνθεῖταις.

1. *And I heard a great voice out of the temple, saying to the seven Angels, Go, and pour out the seven vials of the wrath of God upon the earth.*

2. *And the first Angel went, and poured out his vial upon the earth ; and there came an evil and foul sore upon the men who have the mark of the wild beast, and upon those who worship his image.*

We have here, in the first place, a clear account concerning *the persons* who should be the immediate objects of this punishment ; and that is, plainly, *those* who had been the means of corrupting, and had consented to the corruptions of Christianity, in the manner described in several preceding chapters of this prophecy : all which has been now well explained to us by the accurate and indefatigable labours of many very learned and judicious men ; and, therefore, I shall make no recapitulation of what they have said. But we may, from hence, be led, with sufficient reason, not to begin our enquiries concerning

L 2 the

432. the *first vial*, till *after the time* that these corruptions had arrived at their full height, *i. e.* till after the year 600 or 700.

And *here* we are almost instantly struck by meeting with a strange series of events, of such a peculiar kind that we can scarce avoid (if we would) the applying this emblematical description *to them*. And when, moreover, we find, that all the *succeeding* periods, down to the present time, answer as exactly to the *subsequent emblematical descriptions* of the rest of the vials; we may undoubtedly venture to fix our *beginning* here, *i. e.* about the year 713.

At that time began a continued scene of troubles and annoyances, fretting and exhausting mankind like a grievous sore.

History (*as to the Western world*) is almost silent, and barren, excepting as far as relates to the means used for corrupting the church, from the time of the destruction of the Western empire till about the year 715; and *then* it is filled with an account of troubles, and annoyances, truly fretting and exhausting mankind, like a grievous continued sore, till 1042; when the scene began to change, by the rude, barbarous, irritable dispositions of mankind taking another turn.

The period, therefore, marked out under this first vial, when all things are duly considered, can scarcely be mistaken.

In 713 was the great invasion of *Spain* by the Saracens and Moors, who persecuted and drove the Spaniards into the mountainous part of their country, and harassed them continually for a long series of years.

For a long series of years also; and particularly in 787, 830, 840, 866, and 946; the Danes were incessantly invading and harassing the coasts of *England* and *France*; their inroads having both begun and ended 433. within the period under this vial: and in 1002 was the general massacre of the Danes in *England*.

In this period, also, was the dreadful continued scene of murder and bloodshed that took place in consequence of the petty squabbles and wars between the Saxon kings of the heptarchy in *England*, who were continually fretting and worrying one another.

Italy also had its full share of this sort of evil. It was ravaged by the Hungarians, and also by the Saracens, who fixed themselves at *Tarento*.

took a different turn, and, instead of fretting and teasing one another any longer, they *united*: united however only to produce still *more mischief*; and (by a *misinterpretation* of holy prophecies) to endeavour, if it were possible, to give the lie to prophecy itself, and to make even *it* appear as an impostor. The effects of this turn are described under the Second Vial.

Revelations, ch. xvi. ver. 3.

Καὶ ὁ δεύτερος [ἄγγελος] ἐκέχεε τὴν φιάλην αὐτῆς εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκρῶν· καὶ τὰ σα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

435. *And the second Angel poured out his vial upon the sea; and it became blood, like that of a dead man; and every living spirit died in the sea.*

The emblematical sore having, in every shape in which the emblem could well be applied, produced all *its* mischievous effects, the humours of the mass of mankind took a different turn. From about 1096 to 1273 they became infatuated with the most violent prejudices;

prejudices ; and were easily inflamed, by a false light, to unite all their efforts to pour mischief on distant regions, though at a greater expense of blood and treasure to themselves ; wanting both forecast and abilities (in the midst of their stupidity, and rage, and zeal,) to execute their dire purposes with any advantage to themselves.

The *sea*, we are told, (even by the prophetical angel * himself,) signifies *multitudes of people*.

The pouring out of the vial, therefore, upon the sea, is the best image that could be devised to describe mischief that should arise from a *general infatuation* of all ranks of people, and of the whole bulk and mass of mankind in the western part of the world ; and from the efforts of the people at large, rather than of princes.

This mischief began and appeared on the preaching the *first croisade* by Peter the Hermit ; and on its being undertaken in 1096.

The whole history is well known : and I have only to add, that the expression, *every LIVING SPIRIT died in the sea*, is remarkably characteristick of another striking circum-

* *Revelations, ch. xvii, ver. 15.*
flance ;

436. stance ; namely, that those well-informed *spirits* of men, who began *truly to live*, and to apprehend some *right and really important meaning in the words of prophecy*, were hindered in their efforts, and stifled, and smothered, by means of this sad and gross misapplication made of the prophetic writings by others, who thus instigated the western world to the croisade : and the endeavours of wise men to produce *true light* were rendered abortive : whilst *they* were defeated utterly in their enquiries and pursuits ; and therefore died and perished, as to any good use they might have been of to the world.

It is well known, that the whole of the undertaking of the croisade was founded upon a gross *misinterpretation* and *misapplication* of the prophecy of the Revelations, relating to the *thousand years*.

However, whilst these perverse erroneous men were perverting one prophecy, they were actually fulfilling another ; and were truly causing *the sea* (the whole mass of the people) to become *as blood* itself ; a mass abounding in slaughter, perishing also by shipwreck, and by famine, and by contagious diseases, in their rash undertaking ; insomuch that, in the

the end, Europe was drained of a multitude of inhabitants, and a deluge of blood poured out,

Revelations, ch. xvi. ver. 4—7.

4. Καὶ ὁ τρίτος [ἄγγελος] ἐκέχεε τὴν φιάλην αὐτῆς εἰς τὰς ποταμὰς καὶ εἰς τὰς πηγὰς τῶν ὥδάτων· καὶ ἐγένετο αἷμα.

5. Καὶ ἤκαστα τῇ ἀγγέλῳ τῶν ὥδάτων, λέγοντος Δίκαιος, [Κύριε,] εἶ, ὁ ὣν, καὶ ὁ ἥν, [καὶ ὁ] ὄστος, ὅτι ταῦτα ἔχρινας·

6. ὅτι αἷμα ἀγίων καὶ ψροφητῶν ἐξε- 437· χεαν, καὶ αἷμα αὐτοῖς ἐδωκας πιεῖν· ἄξιοι [γάρ] εἰσι.

7. Καὶ ἤκαστα [ἄλλῳ ἐκ] τῇ Θυσιαστῇ, λέγοντος Ναὶ, Κύριε ὁ Θεὸς ὁ παντοχράτωρ, ἀληθιναὶ καὶ δίκαιαι φί λείσεις σα.

4. *And the third Angel poured out his vial upon the rivers, and upon the fountains of waters; and there was blood,*

5. *And I heard the Angel of the waters saying, Righteous, O Lord! art Thou, who now existest;*

existest ; and who wast, and who art holy ; because Thou hast adjudged these things.*

6. *For they have poured out the blood of holy men, and prophets ; and Thou hast given them blood to drink, for they are worthy [of it].*

7. *And I heard another from the altar, saying, Yea, O Lord God ! the Ruler of all ! true and just are Thy judgements [and determinations].*

Nothing can be more *characteristick*, than this description is, of the principal events which happened from 1273 to 1493 ; whilst little else worthy of note passed in the Christian world.

438. From the accession of the emperor Rodolph, in 1273, to the reign of Maximilian,

* The Alexandrian Manuscript has *οντος* : and therefore I have thus translated this verse. But Theodore Beza says he found *εἰσάγενος*, instead of *οντος*, in an antient manuscript of good authority ; and therefore prefers the translating it more consistently with three other passages in the Book of Revelations, *Who wast, and who art, and who art to come [or shall be]*. The other passages are, ch. i. ver. 4. ; ch. iv. ver. 8. ; and ch. xi. ver. 17. And a consistency with them in this place does indeed render the expression more sublime. But either way the general description and intimation in the prophecy is the same.

the

the immediate predecessor of Charles V. the empire, *the chief fountain of waters*, and all *that part* of the world that might be deemed the source of rivers, either of knowledge or of power ; or the original fountain-head of *dominion* in the world, and of *corruption* in the church—all this seat of empire felt every calamity arising from civil discord.

Perpetual private wars, rapine, outrage, exactions, became universal ; commerce was interrupted, industry suspended ; and every part of Germany resembled a country plundered and laid desolate.

This was the consequence partly of the continued quarrels between the *Guelfs* and *Ghibbellines*, both in Italy and Germany ; (which had indeed *first begun* so long before as in 1077, concerning the *investitures* between Gregory VII. and the Emperor Henry IV. but produced its *most direful* effects now in this period;) and partly it was the consequence of the enormous overgrown power of the German *ecclesiastical princes*, uncontroled by any superior jurisdiction.

And now, after this, ensued a scene of things, that cannot well be mistaken, as to the

the application of the subsequent prophetical emblems.

For I even venture to affirm, that, let *that* application of these divine emblems, which at first sight appears most obvious, be deranged; and let them be, by any kind of ingenuity, applied otherwise; still none of them can with *such propriety*, or indeed with the least *propriety* at all, be made to correspond with the history of any *other* parts of the world, or of any *other periods* of time, than of those to which at once we are led to adapt them. So little foundation is there for those vain scoffs of profane men, which have so often been thrown out against the words of this Book of Prophecy.

439. *Revelations, ch. xvi. ver. 8, 9.*

8. *Καὶ ὁ τέταρτος [ἄγγελος] ἔξεχες τὴν φιάλην αὐτῷ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τὰς ἀνθρώπους ἐν τῷ ρεί.*

9. *Καὶ ἐκαυματίσθησαν οἱ ἀνθρώποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τῷ Θεῷ τὰς ἔχοντος ἔξισίαν ἐπὶ τὰς τληνγάς ταύτας· καὶ ἐμεινόσαν δύναι αὐτῷ δόξαν.*

8. *And*

8. *And the fourth Angel poured out his vial upon the sun; and it was given unto him to scorch men with fire.*

9. *And men were scorched with great heat, and blasphemed the name of God, who has power over these plagues. And they did not repent [so as], to give glory to Him.*

The sun, throughout the prophecies, is an emblem of ruling power and dominion. This therefore was to be an æra, in which sovereignty and dominion was to become both oppressive and persecuting; and yet the bulk of mankind would remain unreformed: and such was the case from 1519 to 1713.

The power of crowned heads was, at this time, in a most remarkable manner, raised higher in Europe than ever it had been before. Germany, England, France and Spain saw most effectual proofs of this; and Italy particularly, above all, experienced it in the most feeling manner: and great oppressions, in many places, were the first consequences that ensued.

How arbitrary Henry VIII. became in England, and what sort of use *be* made of that power, we well know. Charles V. first,
and

and afterwards Philip II. in Spain, gave still greater proofs of this. And Italy and Rome (the seat of the greatest corruptions of Christianity) felt the heat of this scorching, and

440. the consequences of the vehement exercising of this power, in the most effectual manner.

Rome was plundered, and sacked ; and the Pope himself taken prisoner, by the general of Charles V. It was even plundered *twice* ; first by the Colonnas, and afterwards by the Duke of Bourbon's soldiers ; and notwithstanding this, Charles professed himself at the same time to be such an humble son of the church, that on a certain occasion he *kneeled* to kiss the Pope's toe.

To these scenes succeeded the formidable power and conquests of *Lewis XIV.* of France, in the beginning of his reign.

And in the mean while was a most horrible destruction of the human species, by the Spaniards in South America and Mexico, acting expressly under the authority of the Court of Spain.

In Bohemia also, Ferdinand, by artifices, got possession of the crown, and afterwards caused the person to be murdered who had obtained it for him ; overturned all the liberties

ties of that country, and ruled in the most tyrannical and oppressive manner.

But *still these* are not *all* the features of the times now under consideration; there are such as are even much stronger: for this period, in all parts of Europe, produced everywhere a scene of continued and most cruel *persecutions*.

Those in France, by Francis I. and Charles IX. and the horrid *massacre of Paris*, are well known.

And the cruel persecution of the *Huguenots* by Lewis XIV. is no less famous.

The dreadful persecutions in Spain, by Charles V. and Philip II.; and the *establishment of the Inquisition*, and its rage both *there* and in Portugal, is what few can be unacquainted with.

The horrid massacre, and *burning*, of sincere good men in England, by Henry VIII, and Queen Mary, is also a fact of such common notoriety, that almost every child is acquainted with it. 441.

The violent persecution in Savoy, moreover, in 1685, at the instigation of Lewis XIV. (though not so well known) ought to be particularly mentioned on this occasion.

And to this may be added, that Charles V.

as tyrannically and violently enforced obedience to the *Interim*, in matters of religion, in Germany, (against the inclinations both of Roman Catholics, and Protestants,) as Henry VIII. enforced obedience to his *own particular system* of religion in England.

And as, by these means, it appeared how *Sovereign power* (of which the *Sun* was an emblem) did in these days *scorch men to their burt*; so (to compleat the hieroglyphical description concerning an extraordinary power of the *Sun*, in every sense,) there was, moreover, in these days, a burst of *True light* shining upon the earth, both convicting and convincing men of *error*, in consequence of the opening of the knowledge of the *Holy Scriptures*, and the succeeding *revival* and *improvement* of learning; and of the establishment of a more reformed state of religion.

Can any one doubt, then, at *what* particular period of time this vial was poured out upon the *Sun*? The period from 1519 to 1713 is full of events that could scarce be described by any other emblematical figure.

Revelations, ch. xvi. ver. 10, 11.

10. *Kai* ὁ *πέμπτος* [ἄγελος] *εκέχεε*
τὴν

τὴν φιάλην αὐτῷ ἐπὶ τὸν θρόνον τῷ θηρίῳ·
καὶ ἐγένετο ἡ βασιλεία αὐτῷ ἐσκολωμένη· καὶ
ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τῶν πόνων·

II. καὶ ἐβλασφήμησαν τὸν Θεὸν τῷ
χρανῷ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν
αὐτῶν· καὶ τοις μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

10. *And the fifth Angel poured out his vial 442. upon the throne of the wild beast; and his kingdom became darkened, and they gnawed their tongues for grief.*

11. *And blasphemed the God of heaven, because of their griefs, and because of their sores, and did not repent of their works.*

If the words of prophecy really have their completion *near our own times*, we ought with integrity to speak out, when we can at all apprehend their interpretation; and that, without fear or reserve.

And if the corruptions of the Christian Church are indeed (as they appear to have been) most unquestionably the consequence of the usurpations of the See of Rome; and if *at Rome* has been the great seat and source of all oppression and persecution, both *Pagan* and

Christian ; (and therefore the *seat*, or *throne*, of the emblematical *wild beast* has continually been *there*;) then nothing can answer more fully to the description given of the effects of the pouring out of the *Fifth Vial*, than the events relating to the Church of Rome, and its power, in every part of Europe have done, from 1713 to 1780.

Its power is now almost every-where nearly taken away ; and the glory of the kingdom has been *truly darkened*, by a succession of most marvellous events.

The body of the *Jesuits**, who had been the most strenuous assertors of the utmost extent of its dominion, and the great means of causing *crowned heads* to be most subject to it, were *first* of all others deprived of power and influence ; their rich and most extraordinary kingdom in the West, in *Paraguay* in South America, was taken from them ; and in the East, they were driven from access to the throne of *China*, and deprived of the influence they had long artfully supported even amongst unbelievers : and at *home*, in Europe,

* There are many very excellent observations on this subject, in an *Essay* concerning the *Numbers of Daniel* and *St. John*, p. 305, 317. by the Rev. George Burton of *Elden*, printed in 1766.

they

they were plundered, and persecuted by those into whose hands they had put the power of persecution ; and at last are sunk into a state of annihilation, scorned and despised. They have been utterly driven out of Spain, which was the most bigoted of all kingdoms ; and also out of France and Germany, where they had most influence.

The disgrace and the darkening of the glory of this surprising and dreadful body of men, has been also followed by the abolishing the influence of *all the other religious orders* dependant upon the Court of Rome ; and *that*, in France, and in Germany, and even in Spain itself.

And, at the same time, men's eyes have been greatly opened to receive *philosophical truths* ; and, although the human mind (moving too rapidly, like a pendulum, from *extreme* to *extreme*) hath, in several instances, whilst fleeing from error on the one hand, rushed into error on the other ; by which means mankind have failed, as yet, of availing themselves of the full benefit of the *light dawning upon the world* ; and have, in many parts, become *infidels* and *scoffers*, rather than *enlightened Christians*, freed from bigotry and falsehood ; and do *still blaspheme*, by substitut-

ing merely atheistical tenets in the room of superstitious prejudices: yet the original seat of persecution and oppression, and of the imposition of error, is effectually darkened, and prevented from having any influence to occasion further mischief.

Certainly then we may finally affirm, that there never was any *other* period, yet in the world, that would answer so completely to the emblematical description which we have on the pouring out of the *Fifth Vial*, as that in which we ourselves have lately lived; nor

444. can it well be imagined that any other period, yet to come, can by any means more effectually accord with it in all circumstances.

We must, therefore, before we finish our reading of this *tremendous hieroglyphical writing*, venture to proceed a little further; and acknowledge, that the end of all things is perhaps *nearer at hand* than most men are willing to suppose.

We ought at least to read the words concerning the pouring out of the *Sixth Vial* with great attention and caution, and to enquire whether we *can yet* at all rightly apprehend them?

For truly it seems as if the characteristick marks

marks of the *present years* were *such* as could not indeed be applied to any other emblematical description in the whole book with so much propriety as to that of the *Sixth Vial*, and yet such as do very compleatly accord with it.

Revelations, ch. xvi. ver. 12.

12. Καὶ ὁ ἔχος [ἄγελος] ἐξέχεε τὴν φιάλην αὐτῷ ἐπὶ τὸν ὄστρακὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτῷ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἥλιος.

12. *And the fifth Angel poured out his vial upon the river, the great river, the Euphrates: and its water was dried up; that the way of the kings, who are from the eastward, [FROM THE RISING OF THE SUN,] might be MADE READY for them.*

The river Euphrates (if we consider the emblem as describing a mere *boundary*) is the great *bar*, that has cut off all communication between the kingdoms of Europe and those of the East: and this we are told is to

445. be dried up, in the period to which this part of the prophecy relates. The meaning, therefore, seems to be, that the barrier that has hitherto subsisted between the East and the West (and which has prevented the communications of science, and the interchange of good offices,) is to be taken away, in order to prepare a ready means of access; in consequence wherof, those kingdoms that are situated in the Eastern parts of the world may be enabled to partake of all the light and knowledge of the West, and to communicate their good things in return.

And surely no period of time did ever, in so striking a manner, answer to this description as that now present does.

In the years 1741, 1742, 1743, and 1744, Commodore Anson first made his *compleat* voyage *round the world*: and from that day to this have been a succession of *circumnavigators*; the effect of whose labours has been, the opening a free and easy communication with all parts of the globe, and particularly with those very countries to which the access is most properly *eastward*.

Even *New Holland* is now likely to be inhabited; and to be, in a degree, somewhat *civilized*.

civilized. And the very motives of self-interest will, ere long, prompt the inhabitants of Europe, by degrees, to open a commerce of real use with the islands of the great Southern Ocean, to which the most ready approach is by the East.

Many, very many, new countries have been discovered in the period from 1740 to this hour : and it is *now* only, and within this short space of time, that we have become *fully* acquainted with the geography of our whole globe.

We ought not to forget, also, that during this period a most expeditious mode has been discovered by *Commodore James*, in 1754 *, of doubling the great Cape of India, and of 446. passing from the Coast of Malabar to the Coast of Coromandel, at all seasons ; notwithstanding the *Monsoons*, which had before been a great and impenetrable *bar* during the chief part of every year.

And, moreover, a most expeditious way of passing from Russia into the East by the North, and through the Deserts, has been rendered practicable, and brought even into constant use ; insomuch that, at last, a solemn

* See *Ives's Voyage to India*, p. 78, 94.
embassy

embassy from *China* to *Russia* (a thing never heard of before these years,) has passed that way.

Whilst, on the other hand, in the South, a constant road to *India* is now made use of, also by land, from *Suez* to *Bassora*; and a way opened in those parts to the *East*, even across the *Euphrates* itself, as effectually as if *the Euphrates were dried up*.

And truly it may be added, that almost all the great news of the few preceding years has been concerning *what* expeditions have been preparing for the *East*, and *what* means of commerce with the *East* have been planned, and concerning *what* is doing there.

And farther, as we have advanced in this period under the Sixth Vial, *commercial plans* and *treaties* have been formed between the Powers of Europe at home; of which the first effect must unavoidably be, a greater extent of trade to the *East*, and of intercourse with those parts.

Surely, then, this emblematical description of the *drying up the river Euphrates*, and of preparing a way for Kings from the *Eastward*, (*who would take no pains to prepare it for themselves,*) is exactly applicable to what is now *doing*

doing on the face of the earth, and to no other period of time whatever that has yet existed.

But this is not all ; for, if we take the emblem in another light, and conceive, (as we may do with propriety enough,) that, by *a great river* is meant *an influx of people* ; and, therefore, that the Euphrates (as it was in antient times known to be an emblem of the King of Affyria *, and of his glory,) is now an emblem of that power which has succeeded in those parts to the seat of the King of Affyria, and to his dominion ; an emblem of the influx of the *Turks from Scythia*, and of the establishment of their kingdom both in Europe and Asia ; (which kingdom and dominion so established has been the great *barrier* between the East and the West, at the very same time that it has deluged all the *Holy Land* of Judæa, and destroyed its beauty and prosperity :) then here again, even in this sense, we see this *great emblematical river drying up* ; we see this empire fading away, and growing exceeding weak. It has already been in great danger from Russia, and has yielded up much. It no longer is formidable to the Empire of Germany. And there is

* See *Isaiah*, ch. viii. ver. 7.

+ at this moment it is ^{actually} in
appears where being in with the
IP beginning
in 1803 -

actually now *, at this very time, a great fleet just built on the Black Sea by the Empress of Russia, which may probably, ere long, produce and effect such events as will be a compleat fulfilling of the Prophecy, whatever interpretation be put upon it. And, at least, we may add, that whether this fleet undertakes any operations or no, yet the state of things that by this means has taken place cannot be without *most important consequences*, tending to annihilate that obstruction to free communication with the East which the Ottoman power has hitherto occasioned.

To the emblematical figure of the *drying up of the river Euphrates*, is added another figure:

448. *Revelations, ch. xvi. ver. 13, 14.*

13. Καὶ εἶδον ἐκ τῆς σόμαλος τὴν δράκοντος, καὶ ἐκ τῆς σόμαλος τὴν Θηρίας, καὶ ἐκ τῆς σόμαλος τὴν ψευδοπροφήτης, πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι.

14. εἰσὶ γὰρ πνεύματα δαιμονίων τοινὶα σημεῖα, ἀλλὰ ἐκπορεύεται ἐπὶ τὰς βασι-

* This referred to the year 1787, when the 4to edit. of this Book was printing, that was published in Jan. 1788.

λεῖς [τῆς γῆς ἦ] τῆς οἰκεμένης ὅλης, συ-
αγαγεῖν αὐτὸς εἰς τὸν πόλεμον τῆς ἡμέρας
ἔκεινης τῆς μεγάλης τῇ Θεῷ τῇ παντοχεά-
τορος.

13. *And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits resembling [croaking] frogs.*

14. *For they are the spirits of dæmons working signs*, (OR SETTING UP STANDARDS,) which go forth unto the Kings of the earth, and of all the habitable region, to gather them together to the war of that day, the great day of God, who hath dominion over all.*

There is not one word in the original, expressing that these emblematical *croaking* beasts were all, *at this precise period of time*, in the act of coming out of the mouths of the three other emblematical figures: nor indeed could they be so; as we find, in the rest of the prophecy, that the three emblematical figures mentioned were not themselves *contemporary*. — They therefore must have proceeded out

* It is not unusual, in the Prophecies, to denote *kingdoms at large* merely by naming the kings.

of those mouths at *three different times* ; only they were all *unitedly* to produce their most
 449. dire effects in the age under the *Sixth Vial* ; and therefore were *here* to be described.

Now, to *what* can the emblem of *croaking frogs* be more aptly applied, than to *false* teachers of such errors as disturb the quiet, and deject the minds of men ?—teachers of Atheistical doctrines (or of such mere Deistical doctrines, as they are called, as have finally just the same tendency, and lead to the same sort of conclusions) ?—teachers and setters-up of such opinions as have unavoidably had a tendency to weaken the authority of the word and law of God ; and to break down and destroy the restraint and sanction of Divine revelation, and of all good laws ; and by that means to prepare mankind, in the end, to be let loose, without controul, upon one another, to injure each other, in defiance of all the commands of God, and, as it were, to fight against God himself ?

And if this is a fair interpretation of the emblem, we may *now* begin to apprehend, that this prediction also has been verified in a most ample manner, in our days ; and, by means *exactly*, of *three spirits*, proceeding

from the *three emblematical mouths* mentioned ; which *spirits* have been *croaking*, with too much success, for very many years.

For, in the first place, the *spirit of Atheism*, with all its horrid consequences, proceeded originally out of the mouth of the *dragon* (i. e. out of the *old Roman empire*, in its first state, in Pagan times) : for it began there, even so long ago as by the teachings of *Epicurus*, and *Lucretius*, and other deluded men of letters, at Rome.

And then, in the next place, a *like spirit* proceeded out of the mouth of the *beast* (i. e. out of the *Roman empire in its second state*, when it became the corrupted seat of Christianity) : for it is well known, that even *Cardinals* have been promoters of Atheism, in its modern dress ; and that it has had for its abettors some of the *Popes* themselves, and has made its progress even chiefly from Popish countries, where it has moreover of late years been greatly encouraged, as the first and most effectual means of getting rid of the impositions of the Court of Rome. 450.

Hence the numbers of celebrated *Atheistical writers*, and of maintainers of principles tending to Atheism, in France and elsewhere, whose

whose names I will pass by in silence; as every friend of mankind, and of true and real solid knowledge and science, must wish their works also soon to be forgotten; which indeed they are very likely to be.

However, it must be confessed, as some apology for their misguided efforts, that *the mere mistaking the corruptions of Christianity for Christianity itself*, was what originally misled several of them, and induced them to oppose the truth; and that, whilst they have been the means of introducing some very fatal errors, they have, nevertheless, also been the means (and perhaps there hardly could have been a more rapid and effectual one) of subverting that *imposition*, with regard to religion, that had taken place, and held dominion in so great a part of the world.—In so wonderful a manner is good often produced out of evil, by the over-ruling hand of Divine Providence!

Thus diseases in the human frame are sometimes cured by means of such remedies as are in themselves only a species of poison.

In a still further sense, therefore, these *spirits* may be said to have proceeded out of the mouth of the *dragon*, and out of the mouth

mouth of the *beast*, and out of the mouth of the false prophet, inasmuch as the corruptions of the *one*, have been a very great and principal cause of producing the *other*.

These *croaking* writers, *croaking* forth doctrines of annihilation, or at least of uncertainty as to any thing hereafter; and such doctrines as could only produce in their consequences, first licentiousness, and then despondency and desperation; have, both abroad and in this kingdom, in the fullest sense of the word, *set up standards*:—standards of *professed fashionable opinions*, under which they have *enlisted* vast multitudes in every civilized country in Europe; and which *standards* a prodigious number of people follow, merely for the sake of going with the stream, and because such opinions *are standards*, without having either leisure or abilities to weigh and consider, or even really to apprehend or understand those *opinions* at all.

And *ποιεῖντα σημεῖα* may surely in this place with much propriety be translated *setting up standards*, rather than *working miracles*, (as the words are rendered according to the common translation;) for *σημεῖον* is much rather *vexillum*, and *signum militare*, a *standard*, or a *sign*

or *mark to be resorted to*, than *miraculum*, a *miracle*; since, indeed, even a *miracle* is no further properly described by the word *σημεῖον*, than as it becomes a *sign*, or *standard**.

452. Besides which, it may be added, that the translation, *setting up standards*, is more proper here than merely that of *doing* or *working* *miracles*; because it appears from the words that follow, concerning the effect thereof, that it should be, *to gather people together to war*: and unquestionably, although we do not yet see the full effect of the mischievous consequences of freeing so great a part of mankind from all restraints of religious principles; yet nothing has a greater tendency

to

* In some very remarkable passages of Scripture, a *miracle* is described with more energy by the word *δίναμος*, as for instance in Mark, ch. ix. ver. 39; Acts, ch. xix. ver. 11; 1 Cor. ch. xii. ver. 10; ver. 28, 29; Galatians, ch. iii. ver. 5. And as *σημεῖον*, when used to signify a *miracle*, almost always denotes its being wrought merely as a *sign*, or proof of the truth of a doctrine or opinion; so in Acts, ch. ii. ver. 22, the distinction of the words, and the intention of such usage, clearly appears: as also, ch. vi. ver. 8; and ch. viii. ver. 13; ch. xv. ver. 12; and Hebrews, ch. ii. ver. 4.

That *σημεῖον* also properly signifies, merely, a *sign*, or *token*, most fully appears from the use of the word, Mat-

*... with me perhaps you do
the w...*

to produce uproar and confusion, and tumults and rebellions, and a subversion of good government in all parts of *the world*, than the various kinds of Atheistical doctrines lately propagated have.

Thus we may perceive how *two* of these *evil spirits* have proceeded out of the mouth of the *dragon*, and out of the mouth of the *beast*; and have conjointly set up *their standards* in these days. And as to the *third*, proceeding out of the mouth of the *false prophet*, the emblem is as true; whether by that figure, (which is here for the first time introduced in this Prophecy,) be meant the corrupt body

thew, ch. xii. ver. 38; Mark, ch. viii. ver. 11, 12; Luke, ch. xi. ver. 16, 29, 30; Matth. ch. xxiv. ver. 3, 30; ch. xxvi. ver. 48; Luke, ch. ii. ver. 34; John, ch. ii. ver. 18; Rom. ch. iv. ver. 11; 1 Cor. ch. i. ver. 22; ch. xiv. ver. 22. Also from the use of it by the LXX. Genesis, ch. ix. ver. 12, 13, 17; ch. xvii. ver. 11; ch. iii. ver. 12; ch. xii. ver. 13; ch. xiii. ver. 16.

And that *σημεῖον* may, with the utmost propriety, be translated *a standard*, or *enſign*, appears from several passages in the version of the LXX: as for instance, Numbers, ch. ii. ver. 2; Jeremiah, ch. li. ver. 12, 27; Isaiah, ch. xi. ver. 12; ch. xiii. ver. 2; ch. xviii. ver. 3; Psalm lx. ver. 4; lxxiv. ver. 4.

of the Roman clergy *, as distinct from the Great Ruling Power in that Church ; consistently with the description mentioned in the Book of Revelations, chap. xiii. ver. 11, 12, 13, 14, 15, 16, 17. (for many of that body also have been the most professed *abettors* of those ensnaring, false, Atheistical, and pretended *philosophical principles*, which have now so dangerous an influence in Europe;) or whether, by *this figure*, *the false prophet*, be meant, what we are more accustomed, in

453. common language, to understand by that word, and what I take to be the real meaning, *the false prophet* of the East—*Mahomet*, and the professors of his religion.

For sure enough it is, that *Atheistical principles* have, of late years, been the *favourite opinions* of vast numbers of Mahometans ; and have prepared the minds of men, in the Eastern parts of Europe, for the same sort of *libertinism* as they have been prepared for in the West.

In every sense of the words, therefore, *this part* of the prophecy is made good in these days ; and we seem, from every sign of the

* Newton on the Prophecies, Vol. III. p. 234—244.
times

times that can well be given, to live under the *Sixth Vial, in the West*; and under the effects of the *Sixth Trumpet*, still prevailing in the *East*, and throughout the world*.

Here, therefore, whilst we maintain due reverential fear and hope, our interpretation must end.

Nothing but the events themselves, when they come to pass, can rightly explain the rest: and they will certainly speak *loudly enough* for themselves, as those before have done.

I shall therefore simply endeavour to translate fairly the short *descriptions* that follow, with regard to what *shall* happen before the *great completion* of that *illustrious scene of things*, which is declared to be the final object of *the whole dispensation of Divine Providence*.

Only I must just remark, that it seems as if *persecution*, and the horrid influences of *superstition*, and of *ignorance* and *barbarism*, were allowed to produce their dire effects during the *first* part of the period of time described under the *Vials*; and as if *irreligion*, *vanity*, and *a total want of all serious principle*, and *a misapplication of the refinements of civilization*,

* It should be remembered that this was written in 1787.

were to be allowed to produce *their* mischief also in the *latter end* of that period.

454. Which, if it be the case, may too justly lead us to fear that the *latter end* may be worse than the *beginning*.

Let us proceed with the concluding words :

Revelations, ch. xvi. ver. 15, 16.

15. Ἰδε, ἔχομει ὡς κλέπτης· μακαρίος ὁ γρηγορῶν, ἢ τηρῶν τὰ ἴματια αὐτῷ, ἵνα μὴ γυμνὸς τεριπατῇ, ἢ βλέπωσι τὸν ἀσ-χημοσύνην αὐτῷ.

15. *Bebold, I come as a thief does. Happy is he that is watching, and is preserving his garments, that he may not walk naked, and [in a manner that] men see his disgrace.*

Here is a manifest declaration that the great and final event of all may possibly *soon* surprise the world, just after the fulfilling of the *preceding predictions*; and a warning, therefore, to every sincere man, to preserve *the true vesture of the soul*,

16. Καὶ συνήγαγεν αὐτὸς εἰς τὸν τόπον τὸν καλέμενον Ἐθραῖς· Ἀρμαγεδών.

16. *And*

16. *And be gathered them together to the place [or the state of argument, and conclusion *], called in Hebrew Armagedon.*

It is impossible as yet rightly to explain what this can mean.

And it was equally impossible, fourteen hundred years ago, to explain what any one of the *Trumpets*, or *Vials*, could mean ; for indeed the whole matter remained, for many ages after that, *inexplicable* ; till the *facts*, 455. having at last actually come to pass, spoke so loudly for themselves, that they have compelled us to hear. No doubt, therefore, the fact explanatory of this last verse will, in the end, do the same.

Revelations, ch. xvi. ver. 17, 18.

17. Καὶ ὁ ἔβδομος [ἄγγελος] ἔξεχεε τὴν φιάλην αὐτῆς ἐπὶ τὸν αἴρα : καὶ ἔξηλθε φωνὴ μεγάλη ἀπὸ τῆς ναῆς τῆς ἡρακλῆ, ἀπὸ τῆς θρόνου, λέγουσα· Γέγονε.

18. Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας· οἵας

* See, as to this meaning of the word *tépos*, H. Stephens, Vol. III. p. 1593.

Ἐκ ἐγένετο ἀφ' ἂνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικύτος σεισμὸς ὅτῳ μέγας.

17. And the seventh Angel poured out his vial INTO the air. And there went a great voice out of the temple that is in heaven, from the throne, saying, IT IS DONE.

18. And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as never was FROM THE TIME THAT MEN WERE UPON THE EARTH, such a sort of an earthquake so great.

From the time that men were upon the earth, is a very remarkable expression, and deserves much consideration; especially if it be compared with what has been said, in these remarks, in commenting upon the first and second verses of the first chapter of Genesis; for it seems to be a plain intimation that the earth existed before the present race of men were upon it.

Revelations, ch. xvi. ver. 19.

19. Καὶ ἐγένετο ἡ τόλεις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ τόλεις τῶν ἐθνῶν ἐπεσούνται Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τῆς Θεᾶς,

Θεῖ, δὲναι αὐτῇ τὸ ποτήριον τῇ οἴνῳ τῇ 456.
Δυμῆ τῆς οργῆς αὐτῷ.

19. *And the city, the great city, became divided into three parts; and the cities of the nations fell: and Babylon the great was remembered before God, to give unto her the cup of the wine of the fury of his wrath.*

It is impossible, unquestionably, at present to say what all this can prefigure. And hence indeed appears the excellence of Divine Prophecy: that it cannot, by any means, be interpreted with precision till it be actually fulfilled; and then its interpretation can hardly be mistaken *.

Revelations, ch. xvi. ver. 20, 21.

20. Καὶ πᾶσα γῆσσος ἔφυτε, καὶ ὅρη ἀλλεργείησαν.

21. καὶ χάλαζα μεγάλη ὡς ταλαντιάσια
χαταβαίνει ἐκ τῆς ἡρανῆς ἐπὶ τὰς ἀνθρώπους
καὶ ἐβλασφήμησαν οἱ ἀνθρώποι τὸν Θεὸν ἐκ
τῆς πληγῆς τῆς χάλαζης· ὅτι μεγάλη ἐσὶν
ἡ πληγὴ αὐτῆς σφόδρα.

* These awful considerations have been further pursued in *Remarks on the Signs of the Times*, published 1798.

20. *And*

20. *And every island fled away ; and the mountains were not found.*

21. *And a great hail, as consisting of [stones weighing] talents, fell from heaven upon men. And men blasphemed God, in consequence of the plague of the hail. For great is its plague, exceedingly.*

This must be just as unintelligible, *at present*, as the former *verse*; saving only, that we know, that a *storm of hail* prophetically denotes the *inroads of barbarous people*, and the *depredations of mankind, let loose from the restraints of laws, and of civil power and government.*

457. But, knowing *that*, let us venture to proceed just to consider the account given of the effects produced on the sounding of the *Seventh Trumpet*, in order to shew the *analogy* there is between the *Seventh Vial* and the *Seventh Trumpet*.

After the description of what happened on sounding the *Sixth Trumpet*, there is a pause; and an appendix (or sort of episode to the Vision) is with great solemnity introduced, which contains a distinct account of transactions in the West, described in subsequent

chapters;—and then is given an account of two emblematical *witnesses of truth*, who should be preserved, (during all the corruptions and evils both *in the East* and *in the West*,) till the great mischief of all, that should ensue in the *last days*, should put an end to their testimony. And after this immediately follow these words:

Revelations, ch. xi. ver. 14, &c.

14. Ἡ οὖτις ἡ δευτέρα ἀπῆλθεν, ἴδε ἡ οὖτις ἡ τρίτη ἔρχεται ταχύ,

14. *The second woe is past; behold the third woe cometh quickly!*

In which words we find a most solemn affirmation, that after the *Second Woe*, (*i. e.* after the end of the prevalence of the Turkish dominion,) the *Third Woe*, the pouring out of the *Seventh Vial*, (*i. e.* the final wrath to be completed, *in the West*, on the corruptions in that part of the world,) should come *very speedily*: and thus much we cannot but understand clearly. After which we read,

Revelations, ch. xi. ver. 15, &c.

15. Καὶ ὁ ἔρδομος ἄγγελος ἐσάλπισε,
καὶ

458. καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ θρανῷ,
λέγοντες· Ἐγένετο ἡ βασιλεία τῷ κόσμῳ,
τῷ Κυρίᾳ ἡμῶν, καὶ τῷ Χριστῷ αὐτῷ, καὶ
βασιλεύσει εἰς τὰς αἰῶνας τῶν αἰώνων.

16. Καὶ οἱ ἔκοσι [καὶ] τέσσαρες
τρέσεβύτεροι οἱ ἐνώπιον τῷ Θεῷ κάθηνται ἐπὶ¹
τὰς θρόνους αὐτῶν, ἐπεσαν ἐπὶ τὰ τρόσωπα
αὐτῶν, καὶ τροσεκύνησαν τῷ Θεῷ,

17. λέγοντες· Εὐχαριστούμενοι σοι, Κύριε
ὁ Θεὸς ὁ πανοκράτωρ, ὁ ὄν, καὶ ὁ τίν, [καὶ
ὁ ἐρχόμενος·] ὅτι ἐληφας τὴν δύναμίν σα
τὴν μεγάλην, καὶ ἐβασίλευσας.

18. Καὶ τὰ εθνη ὠργίσθησαν, καὶ ἥλθεν
ἡ ὀργὴ σα· καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆ-
ναι, καὶ δῦναι τὸν μισθὸν τοῖς δύλοις σα
τοῖς προφήταις, καὶ τοῖς ἀγίοις καὶ τοῖς
φοβερούσις τὸ ὄνομά σα, τοῖς μικροῖς καὶ
τοῖς μεγάλοις· καὶ διαφθεῖραι τὰς διαφθέ-
ρουλας τὴν γῆν.

19. Καὶ ἤγοντο ὁ ναὸς τῷ Θεῷ ἐν τῷ
θρανῷ, καὶ ὥφθη ἡ κιβωτὸς τῆς διαθήκης
αὐτῷ ἐν τῷ ναῷ αὐτῷ· καὶ ἐγένοντο ἀστραπαὶ
καὶ

καὶ φωναὶ καὶ βοονταὶ καὶ σεισμὸς, καὶ
χάλαζα μεγάλη.

15. *And the seventh Angel sounded, and there were great voices in the heaven, saying, The kingdom of the world is become the kingdom of our Lord, and of his Anointed; and He shall reign THROUGH THE AIONS OF AIONS.*

16. *And the four-and-twenty elders (or nobles *, and first born), who were sitting before*

* It is very strange indeed, and a most astonishing instance of human perverseness, that the words *elders*, *first born*, and *elect*, (used in *Holy Scripture*,) should have become words of *contempt*, in the apprehension of several modern writers; and a ground for blasphemous reproaches against the *word of God*, and against the *servants of God*: when, in fact, those words (expressing degrees of *dignity* in heaven, and in a future state,) are manifestly most consistent with, as well as used in perfect conformity to, the ideas to which we are most accustomed in this world. For *elders* means plainly *those* who are of the first and most ancient origin, and who can trace and shew a descent before and beyond others; which is exactly agreeable to our idea on earth, of being of the *first families*. *First born* as plainly denotes the being *first produced*, or being the eldest branch of any *rank* or *estate*; which is also consonant to the idea of being the *head* of any family. And *elect* means, as clearly, the having an advantage given to any one, and a certain dignity bestowed upon any one, for wise and good reasons, and from sufficient motives, by the

459. *fore God, upon their thrones, fell down upon their faces and worshipped God.*

17. *Saying, We give thanks unto Thee, O Lord, O God, O Thou Who hast universal dominion, Who now existest, and Who wast, and Who art still to come! because Thou hast effectually assumed Thy great power, and hast SHEWN THY MIGHT IN REIGNING.*

18. *For truly the nations have raged, and THY anger [also] is come; and the TIME OF THE DEAD to be judged, and to give the reward to thy servants the Prophets, and to THOSE WHO [ARE BECOME] HOLY, and to those who fear Thy Name, both to the small and to the great; and to spoil those who spoil the earth.*

19. *And the temple of God in Heaven was opened, and there appeared the Ark of His covenant in HIS TEMPLE; and there were lightnings, and voices, and thunders, and an earthquake, and A GREAT HAIL.*

the Great Ruling Power, who is the sole proper Judge *whom* to call forth to *eminence* for the best advantage of the whole. Every one of these words, therefore, really imply distinctions of *true and everlasting nobility*: and if there is any opportunity possible for scoffing, it is only because things earthly are not worthy to be compared with things heavenly.

And

And to these words we ought also to sub- 460.
join what is said,

Revelations, ch. x. ver. 7.

7. Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τῆς
ἔβδομος ἀγγέλῳ, ὅταν μέλλῃ σαλπίζειν, καὶ
τελέσθῃ τὸ μυστήριον τῆς Θεᾶς, ὡς εὐηγγέλισε
τὰς δύλιξες αὐτῆς τὰς ἀρροφότας.

7. *But in the days of the voice of the SEVENTH ANGEL, when he shall be about to sound, THEN ALSO THE MYSTERY OF GOD SHALL HAVE BEEN FINISHED* *, according to the GOOD NEWS which He has declared to His servants the Prophets.

Such is the description given of what shall happen on the sounding of the *Seventh Trumpet*. And, on reading this, it is, one would think, almost impossible to avoid perceiving the strong analogy there is between these emble-

* This may appear rather a singular mode of expression in our own language; but I take this to be the exact translation of the Aoristus primus passive in *this place*. Perhaps it may not be impertinent, on this occasion, to refer those who do not immediately recollect the great nicety of this tense to the Note in Ward's *Institutio Graeca*, &c. p. 42.

matical images, and the description given of the pouring out of the *Seventh Vial*. They seem therefore to be *expressly declared* to be *contemporary*, by this similitude of figures, as well as from their being both affirmed to be the *final* conclusion of the evils to come.

It is said, on the pouring out of the *one*, *Γέγονε, It is done* : and on the sounding of the other, *καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, then also the mystery of God shall have been finished*. Both which expressions imply a final conclusion of all those things to which the emblems relate.

461. Under both are thunderings, and lightnings, and voices, and a great *storm of hail*; and they both concur in giving us a prophetical account of things, *exactly concurring with our Lord's FIRST prophecy concerning the signs of his SECOND coming* : namely, that as there should be *false Christs*, and *false Prophets*; so there should be also a *dreadful subversion of all good government and order*; and that men should be let loose upon each other, in defiance of all civil power, and just rule, and of legal restraint.

It will be happy for those who shall live some years hence, if they can prove me guilty of mistake in this point. I speak and write with

with cautious reverence, and fear ;—acknowledging I am liable to error, and may be mistaken ; and by no means pretending to prophecy :—but still as apprehending myself bound not to conceal *the truth*, where any matter appears to be revealed in Holy Scripture ; and especially when the bringing an impending denunciation to light, (if it be a truth,) may be an useful warning and caution to many, and prevent their becoming accessory to the evil.

I CANNOT help observing, in the conclusion of these remarks, that the very words so singularly introduced at the first beginning of this Book of the *Revelations*, chap. i. ver. 3, shew us plainly, that the emblems under the *First Seal* could not relate to any events (however recent) *such as that of the destruction of Jerusalem, and the conquests of Vespasian and Titus*, that were *past* at the time of the delivery of the prophecy ; and that they therefore must have related only to events that were to begin to take place *almost immediately after this Divine information was communicated to mankind*.

462. Which circumstance manifestly confines the interpretation of the emblem under the *First Seal* to the reign of Trajan. For the words are :

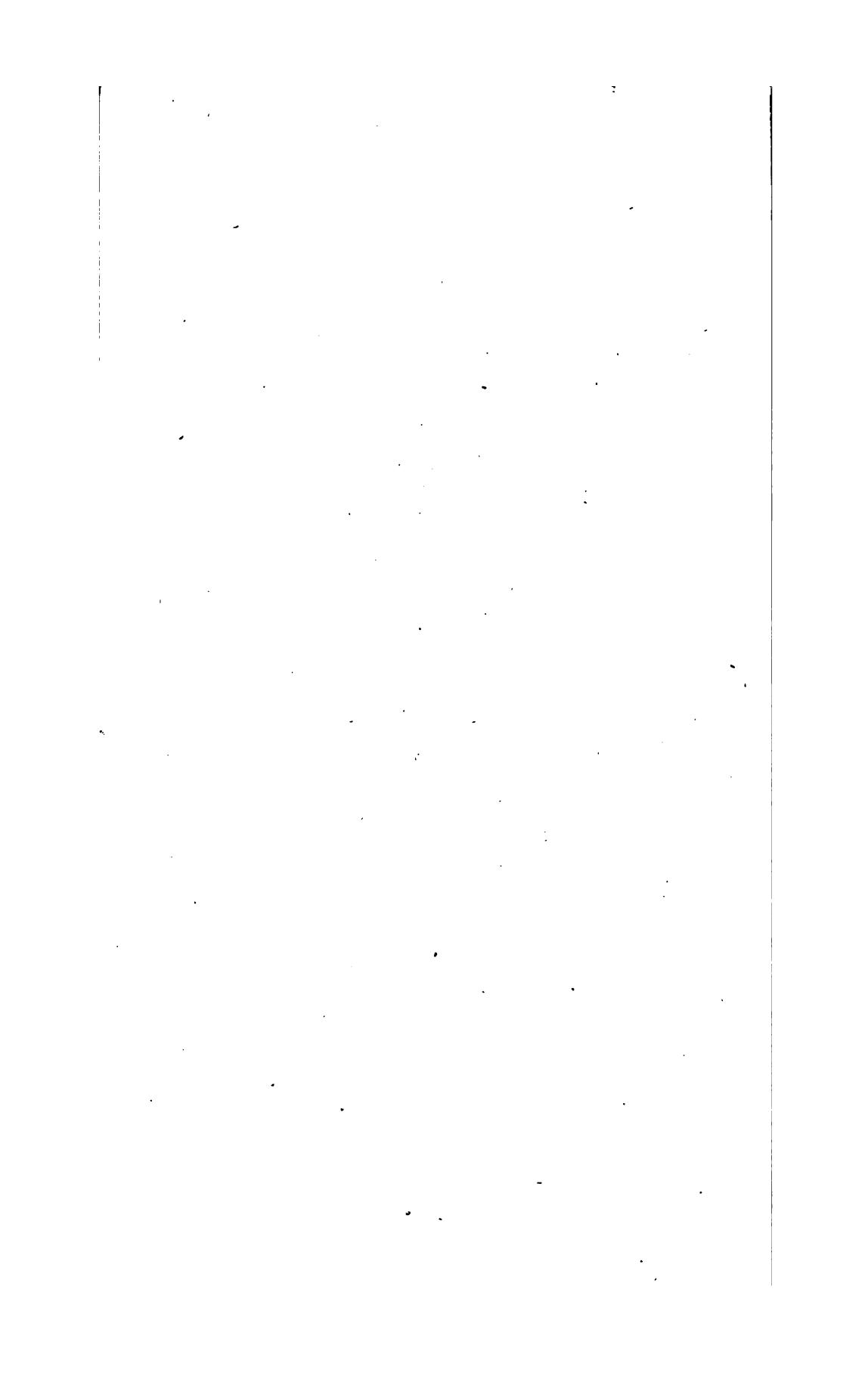
3. Μακέριος ὁ ἀναγνώσκων, καὶ οἱ ἀκόντες τὰς λόγους τῆς ἀρχφτείας, καὶ τηροῦντες τὰς ἐν αὐτῇ γεγραμμένας ἃ γὰρ καρός ἔγινε.

3. *Blessed is he that readeth, (or rightly apprehendeth,) and they that bear the words of the Prophecy, and observe the things written in it. For the time is at hand.*

Such an expression and declaration cannot well be supposed to relate to the full accomplishment of *the final end of the Prophecy*, (which is not come to pass even yet, after so many hundred years elapsed,) whatever distinctions may be made concerning a thousand years being most truly in *the sight of God* only as one day : neither can they relate to the *whole* of the period of time which the events described in the Prophecy were to take up ; for that was to be so very long, that even 1260 years

years were only to be considered as a part of it. They must, therefore, most obviously, relate to *the beginning* of those events, which was to be almost directly after the Prophecy was given. And the primary meaning of this verse, most apparent to common sense, seems to be :

Blessed is he that readeth, (or rightly apprehendeth,) and they that bear the words of the Prophecy, and that (mark and) observe the things written in it. For the time is at hand: the time of the beginning of the events described is at hand, now immediately. And the Prophecy is not to be considered as relating merely to future ages; but, in every successive age and period, the time is at hand to every attentive and intelligent reader: because still some one of the successive events herein described is coming immediately to pass, and that continually, till the final end of all things. And,—even the great consummation of all,—considering the just comparison of the duration of this world with the ages of eternity, is at hand also.



(197*)

SECTION X.

CONCERNING

THE SARACEN,

AND

TURKISH POWERS;

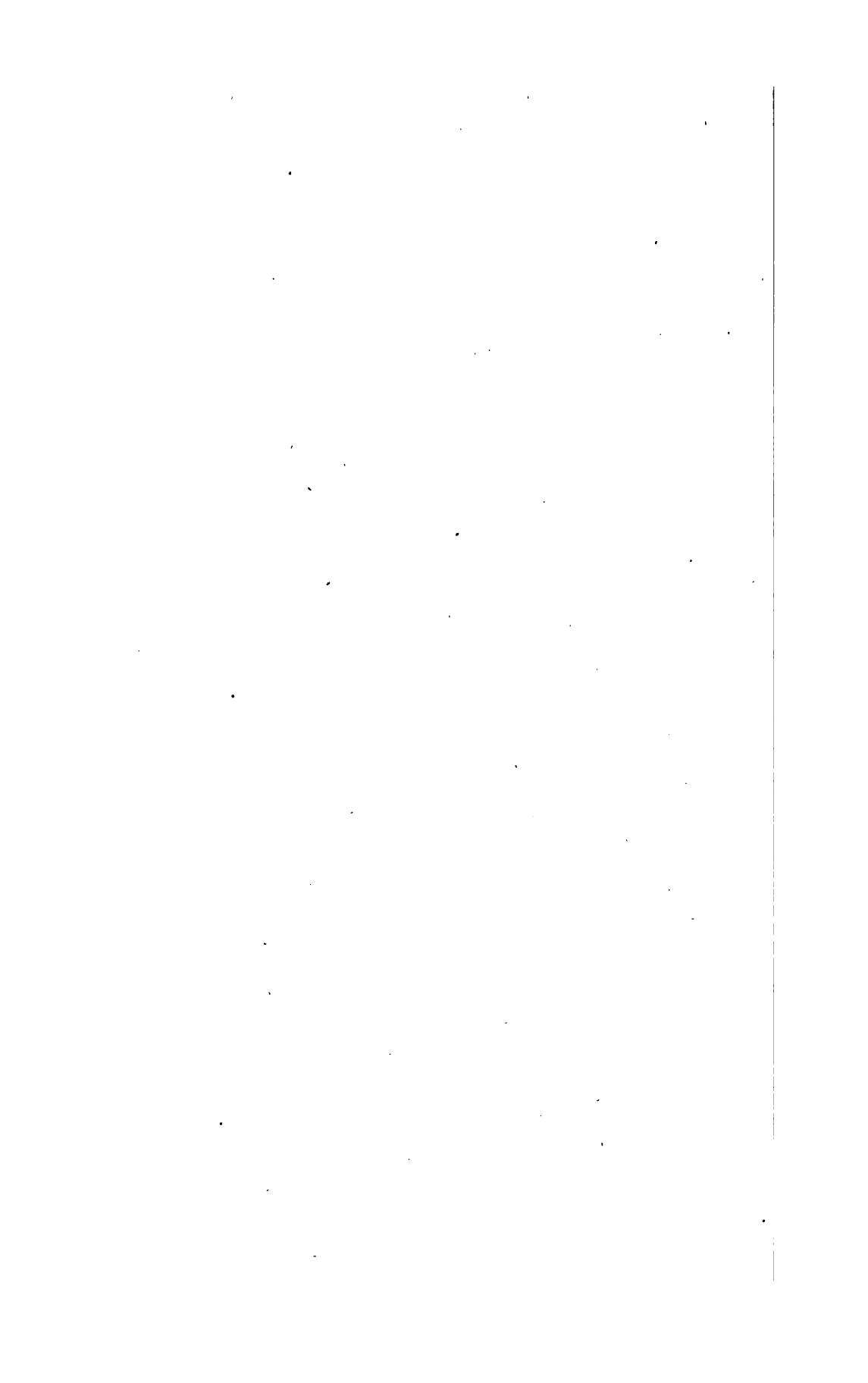
As understood to have been Emphatically

Propheſed of,

BY

THE PROPHET DANIEL.

VOL. II.



SECTION X.

AFTER having made the preceding Remarks on the various æras, and marvellous succession of events, described and foretold in such a wonderful and sublime manner in the Book of the Revelations ; it may not be an useless investigation to bestow a little further attention upon that very singular Prophecy, which we find in the Book of Daniel, concerning the *Little Horn* of the *He-Goat* : and the rather, because it seems as if (from the *similarity* of the *image*) this part of prophecy had hitherto been improperly confounded with that concerning the little horn of the *fourth beast, the dragon* * : the setting of which matter right may now lead us to perceive, that the purport of the visions vouchsafed to the holy prophet Daniel, was even of still greater, and more wide extent, than has hitherto been conceived.

* Daniel, ch. vii. ver. 8.

We find the whole prediction, in our present translation of the Holy Scriptures, in these words :

Daniel, ch. viii. ver. 8—14.

8. *Therefore the he-goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones, toward the four winds of heaven.*

9. *And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant LAND.*

10. *And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

11. *Yea he magnified himself even to the Prince of the host ; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

12. *And an host was given him against the daily sacrifice by reason of transgression ; and it cast down the truth to the ground, and it practised and prospered.*

13. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which*

which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the holy to be trodden under foot?

14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

After which follows a further explanation by the Angel:

19. And he said, Behold I will make thee know what shall be in the last end of the indig- 465 nation; for at the time appointed the end shall be.

20. The ram which thou sawest having two horns, are the kings of Media and Persia.

21. And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king.

22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressions are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. *And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people.*

25. *And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand.*

Bishop Newton* having observed that this *Little Horn* has, by the generality of interpreters both Jewish and Christian, and especially by *Jerome*, been supposed to mean *Antiochus Epiphanes*, adduces many substantial reasons to shew that in such interpretation they must have been mistaken; except as far as *Antiochus Epiphanes* was a type of the dreadful and mischievous power, ultimately intended.

An *Horn*, he justly remarks, in the style of Daniel's prophecy, doth not signify *any particular king*, but is uniformly an emblem of a kingdom. And then he proceeds to shew, that there was *another kingdom* besides that

* *Dissertations on the Prophecies*, Vol. II. p. 50.

of

of *Antiochus*, to which the character and circumstances ascribed to the power of the Little Horn are even much more applicable: and this kingdom, he says, was *the Roman*.

The Romans were a new and different power among the *four preceding horns*; they rose from small beginnings to an exceeding great empire; they first subdued Macedon and Greece, the capital kingdom of *the Goat*; and from thence spread and enlarged their conquests over the rest: and the time of their final dominion and usurpations agrees better than that of Antiochus with the time mentioned in the prophecy, viz. *the latter part of the kingdom of the four great horns*.

The Romans, he further says, (having first subdued Macedon and Greece,) inherited, by the will of Attalus, the kingdom of Pergamus, which was the remains of the kingdom of Lysimachus; and afterwards they converted into a province the kingdom of Syria, and lastly the kingdom of Egypt.

When the Romans stood up, also, *the transgressions were come to the full*; very abominable iniquities (which he enumerates) being practised amongst the Jews, even with regard

regard to the high priesthood, and with regard to religion.

The Romans, moreover, *waxed exceeding great towards the south, towards the east, and towards the pleasant land*, even within the territories of the *Goat*. They made provinces of Egypt in the south, of Syria in the east, and of Judea.

The Romans also took away the daily sacrifice, and destroyed the temple at Jerusalem, and put an end to the government of the Jews.

The Romans also, in one sense of the word, stood up against the *Prince of princes*, the Messiah ; because, although it was in consequence of the malice of the Jews, and of their

467. *prosecution*, yet it was by the *supreme power* of the Romans, that Our Blessed Lord (when humbled in the flesh) was put to death.

After making these observations, the Bishop proceeds to give still another turn to the metaphorical emblem : endeavouring to shew, in the most forcible manner, that the *Romans* not only crucified our Saviour, and were persecutors of his disciples ; but that, moreover, embracing the Christian religion, they *then* very soon

sohn corrupted it, and persecuted those who had preserved its principles untainted ; insomuch that it might be questioned whether their favour was not as hurtful to the Church of Christ as their enmity.

And he adds, that as the power of the *Roman Emperors* declined, that of the Roman Pontiffs increased ; and that it may, with equal justice, be said of the latter, as of the former, that they *cast down the truth to the ground, and practised and prospered.*

But notwithstanding all this is very ingenious, and observed with much penetration ; and there are certainly *such* characters marked in the description of this dreadful Power, (which should harass the Jews and the servants of God *in the East*,) as have a most astonishing *similarity*, in some points, to the characters of *that other Power* which should harass the people of God and the Church *in the West* : yet nevertheless it cannot but be obvious to every considerate reader, how much embarrassed this excellent Writer is, to reconcile some obvious difficulties, if all the outlines of the emblematical figure be minutely and properly attended to ; and to account for *certain parts* of the prophecy, which are even

more

more striking than the rest: and how unable he is to do so (consistently with his own explanation) in a satisfactory manner.

The circumstances which embarrass him, and the particularities in this part of the prophecy, which render it not truly and accurately applicable to the *Roman empire*, are:

62. *First.* That the Roman power and dominion had *already* been prefigured, in a former part of Daniel's vision, by the emblem of a *distinct great and furious beast*, ch. viii. ver. 7 and 8: and if this present interpretation of Bishop Newton's is to be admitted, it is here again represented, in a very different manner, under the image only of *a little horn of quite another beast*; whilst the original emblem is forgotten, and departed from entirely.

Secondly. And, in the next place, it is not only described by a *new and different image*, *a little horn*; but that *horn* appertains in reality to, and is part of, the emblem, (*the He-Goat*,) which related to a very different and distinct empire. And it is hardly a sufficient solution of this difficulty, or a satisfactory answer to the objection that may obviously be made, to say that the Romans are here described only *with respect to THAT power*

power which they had in the East, when they conquered part of the dominions which had belonged to the Grecian empire, that was originally prefigured by the He-Goat.

Thirdly. If this Little Horn is an emblem of any Roman dominion whatever, it renders totally nugatory and useless the emblem of the other little horn, which had been described, ch. vii. ver. 8, as arising on the head of the fourth great and dreadful beast, representing the Roman empire; *before which little horn three of the first horns of that beast were plucked up by the roots.* And it introduces much embarrassment, by confounding these two images together; and destroys that clearness and perspicuity, for which this whole wonderful prophecy is otherwise so remarkable in all its parts.

Fourthly. The character given of the beginning of this formidable power; that it should be by means of a *king of fierce countenance, and understanding dark sentences;* does little agree with *that* of the Roman power, which existed without *any king at all* at that time; and was Republican, or rather Aristocratical, during the conquests in the East; and was composed of a people concerning

469.

whom it could by no means be said, during that period, that they understood *dark sentences*, or were famed for any such kind of science. And it is surely by no means a satisfactory solution of this difficulty, to say merely that the Roman power was *politic and artful*.

Fifthly. That other part of the description ; *that his power should be mighty, but not by his own power* ; is explained in a manner that is liable to much objection, when Bishop Newton says, in commenting upon these words, “ that the Roman empire, as a horn, “ or kingdom of the goat, was not mighty by “ its own power ; was not strong by virtue “ of the goat ; but drew its nourishment and “ strength from Rome and Italy. There “ grew the trunk and body of the tree, though “ the branches extended over Greece, Asia, “ Syria, and Egypt.” For such a sort of explanation as this borders too nearly upon a quibble ; and makes the Romans, as thus described, sometimes to be *themselves*, and sometimes not *themselves*.

For all these reasons, therefore, I cannot but be persuaded that there is some mistake in

In this interpretation ;—and that we ought to search for another explanation :—conceiving, rather, that the *possibility of applying so much of the description to the Roman power* arises merely from the *similarity* that exists between the two great Adversaries and Impugners of the truth ; the one in the East, and the other in the West : which two *Antichrists* (if that word is to be allowed to be made use of on this occasion, or indeed at all,) were prefigured by the *two little horns* ; the one on that *dreadful beast*, the fourth beast, which was an emblem of the Roman power ; the other on the *He-Goat*, an emblem of the Grecian empire.

Before, however, we proceed to investigate 47d, what may perhaps appear to be the truer mode of interpretation, I must just observe, that although Sir Isaac Newton had entertained the same ideas as Bishop Newton afterwards did, concerning the *Roman power* in the East being *that* which was prefigured by the little horn of the *He-Goat* ; yet he made, moreover, *one* very singular observation, the concluding part of which may serve as a clue to help us to develope the whole matter rightly.

For

For he says* : " Henceforward the last
 " horn of the goat (i. e. *the little horn*) con-
 " tinued mighty under the Romans till the
 " reign of Constantine the Great and his
 " sons ; and then, by the division of the
 " Roman empire between the Greek and
 " Latin emperors, it separated from the La-
 " tins, and became the Greek empire alone,
 " but yet under the dominion of a Roman
 " family ; and at present it is mighty under the
 " dominion of the Turks."

These last words lead us to perceive, that the *little horn* is then still, in the latter period of its existence, most distinctly a part of the *He-Goat* ; and appertains properly to that emblem, and not to the *fourth beast*.

Our inquiry, therefore, will naturally be directed to discover, whether it did not also uniformly belong, from the very first, merely to *that body* ; and to what was uniformly, and precisely, and uninterruptedly, described as appertaining to *it*, distinct from what appertained to any other emblem ? and, therefore, whether it does not in reality describe a *power* which, from first to last, never had any connection whatever with the *Roman power* ?

* In his Observations on the Prophecies, p. 122.

And

And I apprehend that indeed to have been 471. the very case. For, whereas the little horn of the fourth beast seems certainly to prefigure the corruptions and mischiefs arising from the *Roman power in the West*, in the latter end : so this little horn of the *He-Goat* as clearly seems to prefigure the corruptions and mischief arising in the *East*, in the immediate kingdoms of the *He-Goat*, in the latter end ; namely, those occasioned by *Mahomet, and the Saracens, and Turks ; and by the Mahometan corruption of religion.*

All this will, I trust, most fully appear, from a thorough and close investigation of the words of the Prophecy, as they stand in the Septuagint.

Daniel, ch. viii. ver. 8.

8. Καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύθη ἔως σφόδρα· καὶ ἐν τῷ ἰσχύραι αὐτὸν, συνερίζη τὸ κέρας αὐτῷ τὸ μέγα· καὶ ἀνέβη ἔτερος κέρατα τέσσαρα ὑποκάτω αὐτῷ εἰς τὸ τέσσαρας ἀνέμες τῷ θρανῷ.

8. And the *He-Goat* [the leader] of the goats, was rendered powerful to an exceeding

great degree indeed. And, at the very time when he was at his utmost strength, his great horn was utterly broken down. And there arose four other horns **BENEATH** it, towards the four winds of the heaven.

We well know, that nothing can be more precisely descriptive of the history of Alexander the Great, and of his four successors, than this one verse.

He was the Leader and Head of the Grecian power; and he magnified himself exceedingly indeed, and advanced to such dominion and power as had never before been

472. possessed on earth: for, both the Persian empire, and the great Assyrian empire, were only *a part* of his; and he possessed dominions and territories unknown to those preceding Conquerors who had founded those empires. Nevertheless, when he was at his utmost strength, when he had just entered Great Babylon, triumphing for all his conquests, after a long triumphant march from the East Indies, (where *he first* of all men conquered,) he was utterly broken to pieces in an instant; and all this vast dominion vanished away, and was lost for ever.

And

And instead thereof, *ὑποκατω*, far beneath it, arose four *inferior* horns, towards the four winds of heaven ; the Macedonian, the Syrian, the Egyptian, and the Thracian kingdoms : all of which, taken together, comprehended but a small part of the Empire of the first great horn, (the empire of Alexander,) and were no-ways worthy to be compared with it.

Daniel, ch. viii. ver. 9.

9. Καὶ ἐκ τῆς ἐγὸς αὐτῶν ἐξῆλθεν κέρας ἐν ἰσχυρὸν, καὶ ἐμεγαλύνθη περισσῶς ἡρὸς τὸν γότου, καὶ ἡρὸς ἀνατολῆν, καὶ ἡρὸς τὴν δύναμιν.

9. *And out of one of them there came forth one [other] strong born, and [this] was rendered abundantly powerful towards the South and towards the East*, and [even] towards the Host† (or with regard to the congregation of the righteous).*

The

* ἡρὸς ἀνατολῆν is left out in the Vatican copy.

† Τὴν δύναμιν. Δύναμις signifies, with the utmost propriety, *copia*, or *exercitus* ; *an host of forces*, or *an army* : and therefore may be translated (as it actually is in the next verse, in our translation of the Bible,) *the host of heaven* ;

P 2 especially

473. The meaning of this verse seems nearly to be as clear as the preceding, when candidly taken into consideration, without any pre-conceived prejudices.

Out of one of the four *borns*, (which indeed now appears to have been the Syrian empire, because out of the three others none ever arose,) *out of this one of these borns, there was to come forth one [other] strong born*; that

especially as the *article* seems added to it on purpose to increase the energy of the expression. This word, then, leads us to infer, that the *extraordinary power* that should arise, should not only prevail so as to obtain great dominion on the earth, and a vast extent of territory; but should prevail, moreover, *spiritually*, against the truth, and against righteousness; or against *heavenly virtues*. Which seems a much more obvious interpretation than to suppose *Assyria*, or the *heavenly host*, could mean merely the people of the Jews; or, as our translation has it, *the pleasant land*, or *Judea*; for that was included in Syria, the very region and empire where the power arose.

What I have mentioned above may therefore be deemed, without hesitation, to be the sense and right meaning of this expression, corresponding with the ideas of the LXX, whose translation I profess to follow in all these observations: and we can hardly doubt but that they, who were so well acquainted with the original, had good and sufficient reasons for rendering this passage of Scripture in this manner.

It

that is, a power, or dominion, of a quite *different kind, although great and strong.* For this difference seems to be intimated by its 474. being distinguished so clearly from the horn out of which it sprung ; whilst that horn was still subsisting, and not plucked up, or broken down, as the first great horn had been.

It must, therefore, in order to support this distinction fully, mean a *Spiritual or Religious Power*, as well as a Civil and Military one. And what Power on earth has ever existed, which so exactly answers such a description, as the *Mahometan Power* does, which actually arose out of the Syrian *empire?*

For although Mahomet was born, and

It is very remarkable, however, that in ch. xi. ver. 41, where the same kind of expression, in the original, occurs again, they have rendered it *differently* ; and have chosen to retain the original word, in Greek letters, τὸ Σακεῖμα, or τὸ Σακεῖν ; which, from its etymology, according to the best interpretations given to us, signifies *glorious, or lovely, or well adorned, or something swelling and increasing to eminence.* From a persuasion of the accuracy of their translation, I cannot but suppose that they are sufficiently to be justified for this *difference* in rendering of the word in different places ; and therefore I follow it in both places ; though perhaps the Prophecy would not be very materially injured in its meaning by doing otherwise.

For the Mahometans subdued Judæa, and built a mosque for Mahometan worship on the very spot on which the temple of Solomon had stood * ; where they preached and supported the false doctrine of Mahomet, affirming him to be the greatest of all prophets. They raged † against all Christians also with the greatest fury, and harassed them by the most oppressive tyranny unless they would turn Mahometans ; and they brought the most dreadful desolation on the whole Christian world in the East. They denied, moreover, and trod down, all the leading truths of Christianity ; and set up a mock righteousness of their own, of a very different kind from that taught in the Gospel.

476.

The ensuing words of the Prophecy will bear as close and literal an interpretation ; and, as we find them in the Septuagint, are even still more characteristick : for they are as follows—

Daniel, ch. viii. ver. 10.

10. Καὶ ἐμεγαλύθη ἕως τῆς δυνάμεως

* Ockley's History of the Saracens, Vol. I. p. 229.

† Ibid. p. 34, 197.

τὸν ὄχανθα· καὶ ἔπεσεν ἐκὶ τὴν γῆν ἀπὸ τῆς
θυράμεως τὸν ὄχανθα καὶ ἀπὸ τῶν ἀστέρων,
καὶ συνεπάτησαν αὐτά.

10. *And it was rendered powerful even with respect to the hosts of heaven. And [indeed] it fell upon the earth from the hosts of heaven, and from the stars; but [men] trampled under foot THOSE THINGS [or such considerations].*

However novel and uncommon the translation here given of this verse may appear, it will, nevertheless, I trust, be found faithful and accurate, and most consistent with truth; and it does, surely, most strongly describe the features of the Mahometan corruption.

For, in the first place, the word *ἴπεσσεν*, which is found both in the Vatican and in the Alexandrian copy, is in the third person singular of the *aoristus secundus*, and not plural; and therefore cannot be translated, either *they fell, or they were cast down;* (as relating to any other persons, or religions, cast down by this Power, according to the idea conveyed by the common translation of the Bible:) neither can it signify (according to the words of that translation) that this Power *cast down*

and religious observance of his promise ; and for abstinence, piety, gravity, great mortification, justice, and a constant observance of religious duties *.

So truly did this Mahometan power, in many respects, on its first appearance, seem to descend and fall from heaven, and to proceed from a love and fear of God, and from a regard for righteousness. And so truly (becoming afterwards most corrupt, oppressive, full of falsehood, and labouring to root out Christianity,) may it be said to have *fallen indeed from*, instead of continuing amongst, the host of heaven, or united with real righteousness and truth.

In the next place it may be observed, in support of the translation given above, that the word *κυριατοναν*, at the latter end of the verse, is in the third person *plural* (in both copies), and therefore cannot have *κέρας* (this power or horn) for the *nominative case*, or signify that IT *trampled* any things or powers under foot (according to the idea conveyed by the translation in our Bible.) Neither can it have any *nominative case* existing with regard

* Ockley's History of the Saracens, vol. I. p. 317.

to any persons or things mentioned in the preceding part of the verse. The *nominative case*, therefore, to be understood as belonging to this *verb plural*, must be simply *they*, or *men in general*: and the accusative that follows the verb being *ωρα*, (*in the neuter gender*,) it cannot possibly signify any *persons*, or any of the hosts of heaven, or of the stars, (*as is implied in our common version*,) but must mean simply *those things*, that is, *such considerations*. *Men trampled such things, or such considerations, under foot*. And, according to this plain mode of translation, the interpretation of this verse will be after this manner:

479.

That *this born* (*a power that was to arise*,) should have power even with regard to *religious matters*, as well as temporal dominion; and should prevail against sound religion, and the truth: but that nevertheless it had indeed itself originated at first from a regard for religion and truth (*only that regard, and first good intention was perverted*). This matter, however, men would not duly consider nor observe, but would trample the whole consideration of it under their feet; and would some of them, on the one hand, be deceived by the specious appearance of righteousness,

and so become converts and profelytes to Mahometanism ; and others of them, through terror, would submit, neglecting to distinguish the abominableness of the perversion (the apprehension of which should have hindered their compliance) : whilst the bulk of mankind, in those countries, would, as usual, follow the prevailing stream, without any enquiry or consideration at all.

Let us now proceed with the translation :

Daniel, ch. viii. ver. 11.

11. Καὶ ἔως ἐός ὁ ἀρχιεράτηγος ἐύσηλαι τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν θυσία ἐράχθη, καὶ ἐγενήθη, καὶ κατευωδώθη αὐτῷ. καὶ τὸ ἄγιον ἐρημωθήσεται.

480. 11. *And until the time of the Chief Prince's* rescuing the captivity, even by him (i. e. by this power, not by the Chief Prince) the*

* This expression seems to have a manifest reference to that other remarkable expression, Daniel, ch. xii. ver. 1. which in the translation in our Bible is rendered, *And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people.*

propitiatory sacrifice was interrupted, [or hindered,] (i. e. shall be interrupted or hindered,) and it was done unto him [according to his will], and he was made to prosper: And the holy sanctuary shall be made desolate [or laid waste].*

Whether we thus translate this verse literally from the Septuagint, or whether we take it as it stands in our translation in the Bible, as follows :

Yea he magnified himself even to the Prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Either way, and with regard to the whole duration of their dominion, the description suits the Mahometan power most exactly; and there was no one period of time in which it was not more applicable to *that power*, than to the *Roman*; to which latter, in some respects, it was not applicable at all.

For, by the Mahometan power, all reliance on the *Great and Alone PROPITIATORY SACRIFICE*,

* The Vatican copy has *τετράχθιν*, instead of *τέταρχθιν*; and leaves out the next words, *καὶ ιγενίθιν*.

sacrifice of Jesus Christ, was effectually taken away in the East, and men were taught to consider HIM as being at most only a respectable Prophet.

And *this* surely, (which was never attempted by the Romans at any one period of time,) was a much more effectual taking away, or

481. interruption and hindrance of the *propitiatory sacrifice*, than merely the destruction of the city of Jerusalem by the Romans ; where indeed there never had been any other observance, than what was a mere *Type* of the great Propitiatory Sacrifice ; and where even that Type had ceased to be of the usual importance, many years before, by the great *ANTETYPE* being come ; or by *the great Propitiatory Sacrifice itself* being really perfected, and offered up.

And if we take the words of the first part of the verse, as they stand in our translation in the Bible, *Yea he magnified himself even to the Prince of the host* ; surely the *Mahometan power* has done *this*, much more effectually, by placing *Mahomet*, as a prophet, even *above Jesus CHRIST*, than ever the Romans did, by any exertions of authority, or by any corruptions of religion whatever.

The Mahometan power also has succeeded according

ording to its will, for ages, in all its efforts in the East; and has been made to prosper wonderfully.

And by the *Mahometan power*, much more effectually than by the *Roman*, has the *Holy Sanctuary* been made *desolate, and laid waste, and cast down*; (whether by it we understand the *Temple at Jerusalem*, or the *Holy Land* in general;) for upon the very site of the *Temple* is built a *Mahometan mosque* *, which was first erected by *Omar*; the rites and religious service performed in which have eradicated in that country, as far as is possible, all idea of the ancient Jewish worship; and have substituted the authority of *Mahomet*, as being superior to that of *Moses*, or of any Prophet of God, or even of OUR LORD JESUS CHRIST Himself.

By the *Mahometans*, moreover, the *Holy Land* is kept in a desolate uncultivated state; so unlike what it was in the days of its prosperity, that the apparent barrenness has even occasioned some rash opponents of the truth ^{482.} to blaspheme, and to call in question the veracity of God's words; because Palestine has been described, in the *Holy Scriptures*, as

* Ockley's History of the Saracens, Vol. I. p. 229.

having formerly been so very fruitful. Such objections, however, are fully answered, and this matter is well explained, by Dr. Shaw*, who says: *The barrenness which some authors either ignorantly or maliciously complain of, does not proceed from the incapacity or natural unfruitfulness of the country, but from the want of inhabitants, and from the great aversion likewise there is to labour and industry in those few who possess it.*

The next verse again is as peculiarly applicable to the *Mabometan Power*.

Daniel, ch. viii. ver. 12.

Καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἀμαρτία, καὶ ἐξίφη χαμαὶ ἡ δικαιοσύνη καὶ ἐποίησεν, καὶ κατευωδώθη.

And there was given [or established] above [or contrary to, and in the room of,] the propitiatory sacrifice, SIN, and righteousness was

* In his *Travels*, p. 333. Sandys also relates what tends to explain this matter, p. 183. And so does Maundrell, p. 65. And a more thorough investigation and explanation of this fact may be seen in the Notes annexed to a book entitled *Hymns to the Supreme Being*, p. 119, 120, 121, 122, 123 of the first edition; and from p. 122 to 127 in the last edition.

cast down to the ground; and it [i. e. the power alluded to] did this, and was made to prosper.*

According to a mode of speaking usual in the prophecies, what is predicted, as hereafter to come to pass, is spoken of *here* as being done and accomplished; the Prophet 483. expressing himself as having actually *beheld*, *typically*, that which was to be done.

And it cannot but be observed, that the preposition *ἐπί* being joined to an *accusative* case, must, in this instance, be translated *super*, or *supra*, or *contra*; and therefore the interpretation of this verse seems plainly to be—

That, in the room of the *Great Propitiatory Sacrifice*, (the application of the benefit of which, and the use of the Type whereof was taken away,) there should be established *in the East*, SIN; that is, according to the real meaning of the word *ἀμαρτία*, *a fixed inveterate error* †, or the error of the *Mahometan mode of salvation*.

* There are a very few and trifling alterations in the reading of the Vatican copy of this verse. We there find *ἐπίφημι*, instead of *ἐπίφην*; and *εἰνωδώθη*, instead of *κατενωδώθη*.

† This is the true meaning of *ἀμαρτία*, according to H. Stephens's etymology of the word.

And *righteousness*, that is, the true and real righteousness taught by the Word of God, and in the Gospel, was to be cast down to the ground. And so it has been, in the East, most effectually.

And the Power that *did all this* has succeeded from the Mediterranean to the Indian Ocean, and has been prospered beyond almost all Powers upon earth.

Next follows a most remarkable prediction indeed :

Daniel, ch. viii. ver. 13.

Kai ἡκυσα ἐνὸς ἄγις λαλεῦτος *kai*
ἐπεν ἐις ἄγιος τῷ Φελμωνὶ τῷ λαλεῦτι.
Ἐως ωρὲ ή ἔρασις σήσεται, ή θυσία ή ἀρ-
484. θεῖσα, *kai* ή ἀμαρτία ἐρημώσεως ή δοθεῖσα,
kai τὸ ἄγιον *kai* ή δύναμις συμπαληθῆσεται;

And I heard one certain Holy One speaking.
*And a certain Holy One said to that RE-
VEALER OF SECRETS * that was speaking :*
For

* Some of our early translations of the Bible, (and particularly that printed in 1595,) translate this passage thus:
*Upon this I heard one of the Saints speaking, and one of the
Saints*

*For how long shall the vision be established,
[concerning] the [propitiatory] sacrifice which
shall*

*Saints speak unto PALMONI, saying, &c.—And the gloss in
the margin adds by way of explanation of the word PAL-
MONI—that is, a SECRET ONE, or a marvellous one; whereby
is understood, CHRIST the Revealer of all Secrets. And such
interpretation is perfectly consistent with what is said
concerning CHRIST by the Prophet Isaiah:*

Isaiah, ch. ix. ver. 6.

“Οτι παιδίον ἐγενέθη ἡμῖν, καὶ καὶ ἐδέθη ἡμῖν, ὃ οὐ ἀρχὴν ἐγενέθη
ἀπὸ τῆς ὥρας αὐτῆς· καὶ καλεῖται τὸ ὄνομα αὐτῆς μεγάλης ἀγέλ-
λος, θαυμαστὸς, σύμβολος, ἴσχυρὸς· ἐξουσιαστὴς, ἀρχαντιςίνης, πατὴρ
τῆς κόσμου^Θ αἰώνος. Ἐγὼ γὰρ ἀξών εἰρήνην ἐπὶ τὰς ἀρχοντας,
εἰρήνην καὶ ὑψειαν αὐτῷ.

Which may be literally translated:

*For unto us a Child has been born, and unto us a Son has
been given, Whose was the dominion; placed [even] upon HIS
shoulder. And his name is called, Angel of Great Counsel,
Wonderful[†], the Person consulted, a Strong One, One having
Great Power, having the Command of Peace, the Father of
the eion to come. For I will bring peace upon those who rule
—Peace and welfare to Him.*

Or, as it is elegantly translated, from the Hebrew, in
our version:

*Unto us a Child is born, unto us a Son is given, and the
Govern-*

[†] The Vatican copy leaves out this and the following
sublime epithets.

shall be taken away [or set aside]; and the Sin [or error] of desolation [or that maketh desolate] that shall be given, [or set up in the room thereof;] and concerning the sanctuary, and the heavenly host, [or truth and righteousness,] which shall be trodden under foot?

Government shall be upon His shoulder: and His name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Consistently with the original promise to *Abraham* relating to the *MESSIAH*, which Dr. Clarke excellently well explains in his 22d Sermon, Vol. III. p. 378. saying, that “the term *Wonderful* signifies that the person spoken of was to be of *secret and greater dignity* than the Jews “expected, consistently with the more ancient intimation given to *Jacob* when he wrestled with him; and “that the term *Counsellor* signifies *the Revealer of the secret counsel of God.*”

And we find this verse in *Daniel* translated by *Tremelius* and *Beza*: *Tunc audivi quendam sanctum loquentem; dixit enim quidam sanctus, illi qui occulta in numerate habet loquenti, quousque, &c.*

I shall only add, that I have translated the latter words of this verse from the *Septuagint* in the manner above, because this sense is more consonant to the manner in which they stand in the *Vatican* copy, where there is no repetition of the word *εἰρήνη*: but they might be translated, *I will bring peace upon those who are active instruments of peace and welfare to Him.*

Daniel,

Καὶ ἐπεν αὐτῷ· Ἔως ἐσπέρας καὶ τρεῖς
ἡμέραι δισχίλιαι καὶ τριακόσιαι, καὶ καθα-
ρισθήσεται τὸ ἄγιον.

And he said unto him, Until evenings and mornings [amounting to] two thousand and THREE HUNDRED days, and [then] the sanctuary shall be cleansed.

Here we have a plain intimation, that the vision and information was communicated by OUR LORD CHRIST *Himself, the Revealer of Secrets, (unto whom all things were made known by the Father from the beginning.)* 486.

And the question being asked, how long a space of time the prophecy related to, and how long it would be before the cause of desolation that should come upon the Holy Land, and subvert the truth therein, should be at an end? the answer (as it stands in Dr. Grabe's edition of the Septuagint from the Alexandrian copy, consistent with what we find in our version in the Bible,) is, *for two thousand and three hundred days: but in the Vatican copy we read δισχίλιαι καὶ τετρακί-
σιαι, two thousand and four hundred.*

How this difference first crept into either of these two copies, is difficult to say ; and it is perhaps still more difficult, at present, to ascertain positively *which* of the two is the right reading of the text; in such a manner as to determine the *final* dates with absolute precision : and in consequence of *this* we must needs be left in some uncertainty as to a period of about one hundred *prophetic days* or *years*.

But it is most remarkable, and deserves no small degree of attention, that if we take the number of the days to be *two thousand three hundred*, as we find them in Dr. Grabe's edition from the Alexandrian Manuscript, (which, on account of its agreeing with our translation from the Hebrew, and with so many other copies, is most likely to be the right reading;) then this number seems to afford us an uncommon degree of light and information.

For if we allow the *days* to be *prophetic days*, and to denote *years*, consistently with the interpretation of so many other parts of prophecy, and begin to compute *them* from the time of the full establishment of the power of the Rāim, (*i. e.* of the Medo-Persian Empire,

Empire, by the conquest of Babylon in the year 538 A. C.) with the establishment of which power the space of time mentioned in the vision seems manifestly to have begun ; (because the question is concerning the ^{487.} *whole duration* of what was represented in the vision *from first to last*;) If, I say, we thus take the days, according to the Alexandrian Manuscript ; then the duration of the vision will bring us down to the year 1762, when *that Great Northern Power and Reign* began to appear, which seems to have been designed by Divine Providence to check, (and has already *first* and *only* of all others *begun* effectually to check,) and to diminish *that Mahometan Power*, that for so many ages has been the cause of the *desolation*, and of the long subversion of truth.

And if we take the whole period from the time when the power of the Ram was *complete*, that is, when the Medo-Persian Power was arrived at *its greatest height of all*, by the subduing of Egypt in 525 A. C. it will bring us down precisely to the year 1775, when the *Mahometan Power* had just been obliged to conclude, and sign, the *first* peace,

peace, by which (instead of obtaining conquests, and extending, as it had always formerly done, its dominions,) it was obliged to give up a very considerable part of its territories; to yield up in event *the Crimea*; and to submit to such a diminution of command, even on its own seas, as must prepare the way for still greater inroads upon its future influence.

The terms of the Treaty, which were prescribed by the Conquering Power of Russia, after most astonishing successes, were *: *the establishing the independency of the CRIMEA*, (which has since been considered as being even part of the Russian Empire;) *the absolute cession, to Russia, of Kilburn, Kerche, and Jenickala, and of all the district between the Bog*

488. *and the Dnieper; a free navigation in all the Turkish seas, in which is included the passage through the Dardanelles, with all the privileges and immunities which are granted to the most favoured nations; and besides all this, Russia was to retain, of her conquests, AZOPH and TAGANROK; and moreover, there were several private stipulations in favour of the inhabitants*

* See Annual Register for 1774, p. 7.

of Moldavia and Walachia, and of the Greek Islands.

And the train of victories, which led to this Treaty, is so remarkable, that the short detail cannot be omitted, if we wish either to do justice to the history of so celebrated a period, or to be enabled to reflect properly, and with right apprehensions, on the words of Divine Prophecy.

Till about the year 1698, the *Mahometan Power* had been uniformly successful; having indeed continually been *increasing* its influence and extent of rule, both in the time of the Saracen Empire, and in the time of the Turkish, till its most distinguished *Imperial seat* was fixed at last at Constantinople, the former residence of the head of the **EASTERN Roman Empire.**

But, (as had been foretold, on the strength of the words of Prophecy, by the excellent Bishop Lloyd *,) after the year 1698, it made

no

* A mere inadvertent mode of expression brought almost the whole of Bishop Lloyd's excellent Observations into discredit; notwithstanding their being founded, *in substance*, on most positive declarations in prophecy; and notwithstanding their having appeared *biterto*, in effect, (when

no more conquests, nor even what could be called in any degree successful wars.

(when candidly considered as to their *real* meaning and intent,) most perfectly consistent with truth.

He saw clearly, from the consideration of the *times* mentioned in that famous prophecy, which has been delivered down to us under the emblems of the *Sixth Trumpet*, that the *Turk's* power of doing any further mischief was at an end: and, meaning to express *this* in its fullest extent, (instead of confining his words to their *not being able to ADD TO their territories, or to obtain any further dominion; or to hurt and harass mankind any more;*) he unfortunately made use of such expressions as implied that they would *not make war any more;* which unquestionably they both might do, and have done, and may still do, only without any successful issue. This whole matter has been fully elucidated by the learned Bishop Newton, who has done justice to the memory of his learned predecessor.

We must wait, however, for the final events of all things, and even till such events have been some time past, before they can be properly applied, *so* as to give the full ample testimony to the Divine Word of Prophecy. But it is a matter of high import to be able to discern truly any the least *signs of the times*, in such a manner as to catch glimpses of real light, sufficient in some degree to enable us to know our present *relative* situation. And both Bishop Lloyd, and other attentive spirits of deep thought and reflection, who have enabled us at all to do *this*, deserve surely a favourable reception, and thanks, on that account; and not to be treated with scorn, and loaded with reproaches, merely because of little inaccuracies of expression, and certain unavoidable mistakes, in the midst of the real light which they afford to the world. At

At last, in 1762, the Great Empress Catherine II. appeared established upon the throne of Russia, whose reign, and marvellous energy of spirit, have been attended with the most happy and glorious consequences, both to her own country, and to the whole world.

And in 1768 this wonderful Princess found 489. herself under an absolute necessity of engaging in a war with the Porte *.

In 1769 the Turks began to sustain great losses, and the Russians became masters of *Moldavia* and *Walachia*; and the poor Greek Christian inhabitants, at length relieved from their long subjection to the *Mahometan yoke*, with gladness took the oaths of allegiance to the Empress of Russia as their Sovereign †.

In 1770 the Russians gained a great and 490. complete victory over the Turks, near the Danube, between the Pruth and the Cabul. After this, Bender was taken by the Russians, and other places of importance; and the Turks were entirely driven beyond the Danube ‡. But, what was more than all this, Russia now, for the first time, became a great

* Annual Register for 1768, p. 27.

† Ibid. 1769, p. 27.

‡ Ibid. 1770, p. 11—26.

maritime power ;—sent (to the astonishment of all Europe) a fleet into the Mediterranean, and destroyed the Turkish navy in their own sea *.

Next, in 1771, Crim-Tartary was dismembered from the Ottoman power, and fell into the hands of Russia ; the whole peninsula being conquered. And a second time also the Turkish army was routed, and driven from the Danube to the Mountains †.

In 1772 the Crim-Tartars totally renounced the Ottoman government ‡ ; and, by a solemn Treaty, put themselves under the protection of the Empress of Russia ; (and we have *since* seen what astonishing and unexpected effects have followed, contrary to what the writers of that time previously imagined.)

In 1773, the Turks, making efforts to regain their lost influence, were again defeated in several engagements ; and, after meeting with similar repulses, in 1774, on the 21st of July, were finally compelled to accede to a peace, on terms *prescribed by their Great Conqueror* § ; which were such that, considering

* Annual Register for 1770, p. 36.

† Ibid. 1771, p. 73—85.

‡ Ibid. 1772, p. 16.

§ Ibid. 1773, p. 11—23.

the

the effects they have already produced, we cannot but *henceforth* look forward, with earnest expectation, to a time when the *Mahometan Power*, and its dreadful influence in the Eastern world, shall be no more. 491.

The Mufti's words in his *Fetfa*, containing his consent to the peace, were : *Seeing our troops will no longer fight the Russians, it is necessary to conclude a peace.*

This being done ; even so soon as in the latter end of the year 1775, the successful Empress of Russia had amply rewarded her brave general and officers, had taken off imposts from her subjects occasioned by the war, had established the means of trade and commerce on the Black Sea ; and the Turkish empire was left weak and enfeebled, and was still further harassed, by the Egyptians, and by the Persians.

And we cannot *now*, surely, without wonderful astonishment, and *singular attention*, view the Turks, in the present year, 1787, provoking another war with this Great Northern Power, and labouring to draw down speedy ruin on their own devoted empire.

It is impossible to read of these events, with any degree of due reflection, and not to have

have some respect to the words of Daniel's interesting prophecy.

If we take the number of prophetical days, or years, to be as we find them in the Alexandrian Manuscript, they bring us down to this marvellous beginning of the diminution of the Mahometan power, which we have every reason to believe shall go on till that power is annihilated.

And if, instead of the reading of the Alexandrian copy, we take the reading of the Vatican, viz. *two thousand and four hundred days*, it only brings us down a little later, and as it were to a *complete and final* accomplishment of the prophecy, about the years 1862 or 1875 *, when *that power* will probably be 492. entirely at an end ; when perhaps the restoration of the Jews will be at hand ; and when the TIMES will be approaching, in which (according

* It ought to be just mentioned, that Jerome informs us †, that some versions, differing from the LXX, read *two hundred days*, instead either of *three hundred*, or *four hundred*. But as these versions may justly be deemed of no very great authority, it is not of importance to form any particular conclusions from such reading. Nevertheless I cannot forbear mentioning it, as a strange concatenation

† See Newton on the Prophecies, Vol. II. p. 76.

cording to what has been observed in the preceding Sections) the Christian world will, with great reason, be looking forwards to the speedy accomplishment of the most important promises in the Word of God.

But *how*, or in what manner, they shall be accomplished, is not for us to know, till the events shall themselves declare. Our business is merely (convinced by what is already past) to look forward with reverential hope, and fear.

To strengthen our expectations, however, we shall find, that every other part of this word of prophecy, is as remarkably applicable to the *Mahometan Power*, as that part which we have already taken into consideration.

It would be wrong to omit paying a due attention to the whole. Let us therefore consider what immediately follows, which is even still more explicit than the preceding verses.

nation of circumstances, that if we take even this reading of *two hundred days*, and compute them, as before, from the full establishment of the *Medo-Persian Empire*, it will bring us down to the year 1675, which was only about two or three years after the *birth*, and a very few years before the *accession* to the throne, of the Great *Czar Peter*, the very founder of the *Russian power and empire*.

VOL. II.

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Daniel,

Daniel, ch. viii. ver. 15—23.

15. Καὶ ἐγένετο ἐν τῷ ἴδεῖν με, ἐγὼ
Δανιὴλ, τὴν ὄρασιν, καὶ ἐζήτουν σύγεσιν, καὶ
ἴδι ἔτη ἐνώπιον ἐμοῦ, ὡς ὄρασις ἀνδρὸς·

493. 16. καὶ ἤκεστα φωνὴν ἀνδρὸς ἀναμέσου τῷ
Οὐρανῷ, καὶ ἐκάλεσεν, καὶ ἐπεν· Γαθρὶὴλ,
συνέτισον ἔκεινον τὴν ὄρασιν.

17. Καὶ ἦλθεν, καὶ ἔτη ἔχομενα τῆς
σάσεώς μοι· καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμ-
βήθην, καὶ ὡπίλῳ ἐπὶ ωρόσωπόν μοι· καὶ
εἶπεν τῷ με· Σύνες ὑιὲ ἀνθρώπῳ· ἔτι γὰρ
εἰς καιρῷ τέρας ἡ ὄρασις.

18. Καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ,
ἐθαμβήθην καὶ ὡπίλῳ ἐπὶ ωρόσωπόν μοι ἐπὶ^{τὴν γῆν}, καὶ ἦψατό μοι, καὶ ἔτησέν με ἐπὶ^{τόδιας} μοι,

19. καὶ εἶπέν μοι· Ἰδί ἐγὼ γνωρίζω σοι
τὰ ἐσόμενα ἐπ' ἐσχάτω τῆς ὄργης· ἔτι γὰρ
εἰς καιρῷ τέρας ἡ ὄρασις.

20. Ὁ κριός ὃν ἴδεις, ὁ ἔχων τὰ κέ-
ρατα, βασιλεὺς Περσῶν καὶ Μήδων.

21. Καὶ ὁ τράγος τῶν αἰγῶν, βασιλεὺς
Ἐλλήνων·

Ἐλλῆνων καὶ τὸ κέρας τὸ μέγα ὃ ἦν ἀνά-
μεσον τῶν ὁφθαλμῶν αὐτῷ, αὐτός ἐσιν ὁ
Βασιλεὺς ὁ τρῶτος.

22. Καὶ τῇ συντριβέντος ἡ ἔσησται
ἐποκάτῳ τέσσαρα κέρατα, τέσσαρες βα-
σιλεῖς ἐκ τῇ ἔθνες αὐτῷ ἀνασήσονται, καὶ
τὰ ἐν τῇ ἴσχυΐ αὐτῷ.

23. Καὶ ἐπ' ἐσχάτῳ τῆς βασιλείας
αὐτῶν, τληρεμένων τῶν ἀμαρτιῶν αὐτῶν,
ἀνασήσεται βασιλεὺς ἀναιδῆς τροσώπῳ
καὶ συνιῶν τροβλήματα.

15. *And it came to pass that I Daniel, on my seeing the vision, moreover sought [right] conception [of the matter], and behold there stood before me as the appearance of a man.*

16. *And I heard a voice of a man from the 494 midst of the Oubal, [the Ulai;] and he called, and said, Gabriel, cause that man to understand the vision.*

17. *And he came and stood near unto * the place*

* The Vatican copy has *ἰχόμενος* instead of *ἰχόμενα*, which word Dr. Grabe has; but neither of the words seem to have been in the original Alexandrian copy.

place where I stood. And on his coming I was struck with great dread, and fell upon my face. And he said unto me, Son of man, apprehend; for the vision relates to a time as yet very far off.*

18. *And on his speaking to me, I was affected with great dread†, and fell upon my face upon the earth. And he touched me, and set me [firm] upon my feet;*

19. *And he said unto me, Behold I will make thee to know the things that shall be at the very latter end‡ of the [executing of the] wrath. For the vision relates to a time as yet very far off.*

20. *The Ram which thou sawest, which had the horns, is a king §. of the Persians and Medes.*

21. *And*

The word *εχόμενος* is however used in the same sense by the LXX, 1 Kings, ch. xiii. ver. 25, and is found there in both copies.

* This translation, which the LXX lead us to make, appears surely much more intelligible than that in our Bible. It might be translated perhaps thus: *For the vision relates to the very end of time.*

† This verse is most strangely translated in our version in the Bible. The Vatican copy leaves out the word *ιθαυεῖθων*.

‡ The Vatican copy has *ερχετων* instead of *ερχαται.*

§ If we follow the LXX, this is wrongly translated in our

21. And the He-Goat [the leader] of the goats, is a* king of the Grecians. And the 495. born, the great horn which was in the midst between its eyes, this is the first king.

22. And [whereas] this being utterly broken down, there arose up far beneath it four [other horns]; four kings shall arise out of his nation, but not with such strength as his †.

23. And in the latter ‡ period of their kingdom, when their fins are come to the full, there shall rise up a king of [a stout] fierce countenance, and understanding dark sentences [or problems].

By adhering closely to the Septuagint version, in translating the first eight of these verses, we cannot but perceive that the expressions in them are more nervous and in-

our version of the Bible. And by the version of the LXX we are led to what seems to be most precisely the true date of the beginning of the vision; namely, the time of Cyrus, when he was completely established on the throne of Babylon.

* The article being left out, this should not be translated *the king*, but *a king*.

† The Vatican copy has *αἰρῶν* instead of *αἴρει*, but the latter seems obviously to be preferred.

‡ Here again the Vatican copy has the plural number.

tellible than in our translation, as it stands at present in the Bible,

And with regard to the last verse, it must be observed, that *avaiſſe* properly signifies, *not having any shame or scruple as to any part of his conduct.*

And whether we take the word in this sense, or as it is most commonly translated, as signifying a *fierce bold countenance*; either way this description of the King, or Power, which should arise in the latter period of the duration of the four horns, or four Grecian kingdoms, answers much more exactly to *Mahomet*, and the *Mahometan power*, than to the Romans.

For *Mahomet*, and his Saracen *successors*, were indeed Princes of a *fierce stout countenance*, if there ever were any such in the world. And they were really *Kings*, and each of them *a King*; which none of the Romans ever were, at least till after the time of their conquests in Syria. And *Mahomet*,

496. above all others, and much more than the Romans, *was without shame or scruple as to any part of his conduct, setting up a false forged religion, in defiance of the truth*; which all his *successors*.

successors as shamelessly maintained and propagated.

Mahomet also, and his successors, might, much more than the Romans, be said to understand *dark sentences* (or *problems*) ; inasmuch as they composed, and compiled, the *Alcoran* ; a religious book, full of such *dark sentences*. And if by the word *King* be meant an whole *kingdom* or *people*, as is very usually the case in the prophetical writings, then this expression has moreover a still stronger relation to the Saracens and Arabs ; when we consider further, that they were most remarkable for their skill in *mathematicks* and *algebra* ; insomuch that even the best knowledge we now have of those sciences is actually originally derived to us from *them* ; whilst in truth the Romans were not much skilled therein, having only a little knowledge of geometry from the Grecians.

The next verses are as clearly descriptive of the *Mahometan Power* :

Daniel, ch. viii. ver. 24—26.

24. *Kai* *κραταιὰ* *ἡ* *ἰσχὺς* *αὐτῶν*, *καὶ* *ἐν* *τῇ* *ἰσχύῃ* *αὐτῶν*, *καὶ* *θαυμαστὰ* *δια-*

R 4

φθερεῖ,

φθερεῖ, καὶ κατευθυνεῖ, καὶ ποίησει, καὶ διαφθερεῖ ἵσχυρὰς, καὶ λαὸν ἄγον.

25. Καὶ ὁ ἔυγε τῶν κλοιῶν αὐτῶν κατευθυνεῖ δόλος ἐν τῇ χειρὶ αὐτῶν, καὶ ἐν καρδίᾳ αὐτῶν μεγαλυνθήσεται, καὶ δόλῳ διαφθερεῖ πολλάς, καὶ ἐπὶ ἀπωλείας πολλῶν σήσεται· καὶ ὡς ὡς χειρὶ συντρίψει.

497. 26. Καὶ ἡ ὄρασις τῆς ἑσπέρας καὶ τῆς πρωινῆς τῆς ἑπθείσης ἀλήθης ἔστιν. Καὶ σὺ σφράγισον τὴν ὄρασιν, ὅτι εἰς ημέρας πολλάς.

24. And mighty is his strength, yet not in his own strength *; and he corrupts things that are admirable †, and prospers, and shall effect [all this]; and he spoils strong persons, and an holy people.

25. And his bond [or yoke] of subjugation ‡ prospers. Deceit is in his band, and in his

* These words, καὶ ἐν τῇ ἵσχυι αὐτῶν, are not in the Vatican copy.

† The word is not θαυμασεως, but θαυμασα; and that in both copies.

‡ The more literal translation is, *the yoke of his fetter, or of his chain, wherewith he binds the necks of his captives.*

heart he shall be exalted; and by deceit he spoile many, and upon the destruction of many shall be established, and he shall crush [and break] them as eggs [are broken] with his hand.

26. *And the vision of the evening and morning [or concerning the period of the duration of the whole] which has been spoken, is true. And do thou seal the vision, because it is for many days.*

We cannot but perceive, in these verses, a considerable difference between the translation of the LXX, and that which we have in our version of the Bible. If, however, I have succeeded in rendering the former faithfully, and accurately, according to my endeavour, it only confirms, still more fully, how unquestionably this prophecy ought to be applied to the *Mahometan Power*, rather than to the *Roman*.

For, mighty was its strength indeed; inasmuch as in fourscore years it subdued more people than the Romans did in four hundred. Yet truly this was not properly its own strength: because the Saracens conquered, not 498. so much by means of forces raised in their own country, in Arabia, and made to march from

from thence into Syria ; as by means of forces raised in Syria itself, and in all the regions of the East ; and by means of converts made to their religion in different parts of the world ; who were, in reality, from first to last, during the height of their power, only a sort of *renegadoes* :—a circumstance that renders this part of the prophecy much more intelligible, than any mode of application of it to the Romans can possibly do.

And most truly might this Power be said *to corrupt things admirable, and to prosper* ; if we consider, that the very essence of all the doctrines of the Alcoran was founded upon a corruption of the doctrines received by the Jews from the Word of God, and even of those of the Gospel ; the Mahometan doctrine being a jumble of Jewish and Christian morality, excluding many of the important truths contained in the Holy Scriptures.

Most truly also did this Power *spoil strong persons*, and deprive them of strength ; when its ruling principle was to suffer *no nobles*, or great independent persons of property, under its dominion, such as are found in all other countries except the *Mahometan*.

And

And most truly did it spoil *an holy people* ; when all Asia, from being Christians, and having the *first* and most illustrious churches amongst them, became openly Mahometan ; and the few Christians, that remained, were forced to live in great meanness and subjection—hidden, as it were, in corners.

The *bond of subjugation* also, in the hands of this Power, *has prospered for a very long season* : and *deceit has indeed been ever in its band* ; since it is well known, and the whole history both of the Saracens and of the Turks shews it, that they extended their dominion 499. by *pretended lenity* to those who would become converts to their religion, and by the artificial means of pretending charitably to educate the children of Jews and Christians in their Courts, even much more than by the sword, or by conquest ; and thus continually secured a succession of violent bigots, and enthusiastic warriors.

And with regard even to the extent of power and dominion obtained *by the sword* ; it cannot be forgotten, that one great cause of the vigour and fury with which the Mahometan soldiers fought, and wielded the sword in their hand, was the *deceitful doctrine*, and

persuasion, that whoever fell in battle, fighting for the cause of *Mahometism*, should instantly be transported into a sensual paradise.

To which we may add, that, besides all this, to encourage their soldiers, the Caliphs, (who even preached from the pulpit to them,) and the Officers, were most remarkable for their frequent presumptuous *appeals to Heaven**; and for their presumptuous use of the NAME of GOD, and for pretending to know *His Will*.

In every part, as well as in Syria, and at Constantinople, the *Mahometan Power* was augmented, and prevailed, precisely by *these means*. And in Egypt, the Great Mamaluke Power was maintained, by a succession of *such slaves* as had been educated in the Seraglio, having been originally the children either of Jews or Christians.

And when the *deceitful spirit* of enthusiasm concerning their paradise failed, and the Mahometans began to give way to that infidelity (which is always sooner or later, in event, produced by the pretences of false and cor-

* Ockley's History of the Saracens, Vol. II. p. 175.
243, 245, 281.

rupted religion), their power began to decline. And we see them now, in these days, in a state of great debilitation, and likely to fall for ever.

By deceit, therefore, this Great Mahometan Power spoiled many; whilst it was indeed magnified, and highly exalted in its heart, notwithstanding the affected appearances of humility, which so many of the Caliphs put on; submitting to much mortification and self-denial, living and faring like the meanest of their subjects, and even worse than the meanest of any subjects (if they are honest) ought to fare.

And upon the destruction of many people, and many nations, has this Power been established; which has indeed effectually bruised those nations, and left them in obscurity, and deprived them both of all their former greatness, and also of all the greatness they might now, even at this time, have had, and enjoyed: and has crushed them, and spoiled both their blood and treasure, and glory, even as an egg is crushed and spoiled when pressed by a rough hand.

Thus at last we find, in these latter days, the whole *Divine Vision* become now most

explicit and clear, if we follow the version of the Septuagint.

And if any one chooses rather to retain that which we have in the Bible, yet here again he will find that *it is* in truth no less so; for the meaning and interpretation is in substance the same throughout: only in the 25th verse it is added, *be shall stand up against the Prince of princes.* This, however, is surely most true of the *Mahometan Power*, which has set up *Mahomet* and his religion against Christianity, and has proclaimed *Mahomet* to be a greater Prophet than *JESUS OF NAZARETH*, who is indeed *the Messiah, the Prince of princes, the King of kings, and Lord of lords**.

501. We find also still further, in the version of our Bible, these words: *but he shall be broken without hand*; which (if they are a right translation) relate to somewhat still to come; and therefore can no ways interfere with what has hitherto been most apparent.

The concluding words relating to this Vision are:

* *Revelations, ch. xix. ver. 16.*

27. Καὶ ἐγὼ Δανιὴλ ἐκοιμήθην, καὶ ἐμαλακίσθην, καὶ ἀνέσην, καὶ ἐποίεν τὰ ἔργα τῷ βασιλέως, καὶ ἐθαύμαζον τὴν ὄρασιν, καὶ ὡς ἦν ὁ συγιῶν.

27. *And I Daniel sought rest*, and was [very] languid and ill; after which I arose and did business for the king. And I was astonished at the vision. But there was no one who understood it.*

Daniel, although so great a prophet, and so highly favoured both by God and man, was greatly affected, in consequence of the terror occasioned by the tremendous appearances he had seen; and also by the consideration of the evils that were to befall mankind, (the sad extent of which, history has *now* in these latter days made us so fully acquainted with.)

In the time of Daniel there was no one who could understand the vision; but, now, *he that runs may read*, and apprehend the whole.

* There is a peculiar distinction between *κοιμάω* and *πνέω*, which appears most clearly by the use of those words, 1 Kings, ch. xix. ver. 5.

Surely

Surely it is therefore a very awful consideration also *to us*, that we *now* live so *near to* the consummation of all things.

502. The *two* Dreadful Powers, prefigured by the two *distinct* Little Horns, which were to succeed the other horns on the *two* beasts ; viz. the one on the *Fourth* beast, and the other on the *He-Goat*, have now accomplished their dire effects in the world ; and it remains only to await the *final issue* of things ; which (as far as appears from the words of prophecy) cannot be very remote, since so few *subsequent* emblematical images remain to be fulfilled or explained.

A very few hundred years will probably unfold the *whole* of the Divine mystery, and cause all doubts to cease, and *swallow up* *Death in Victory.*

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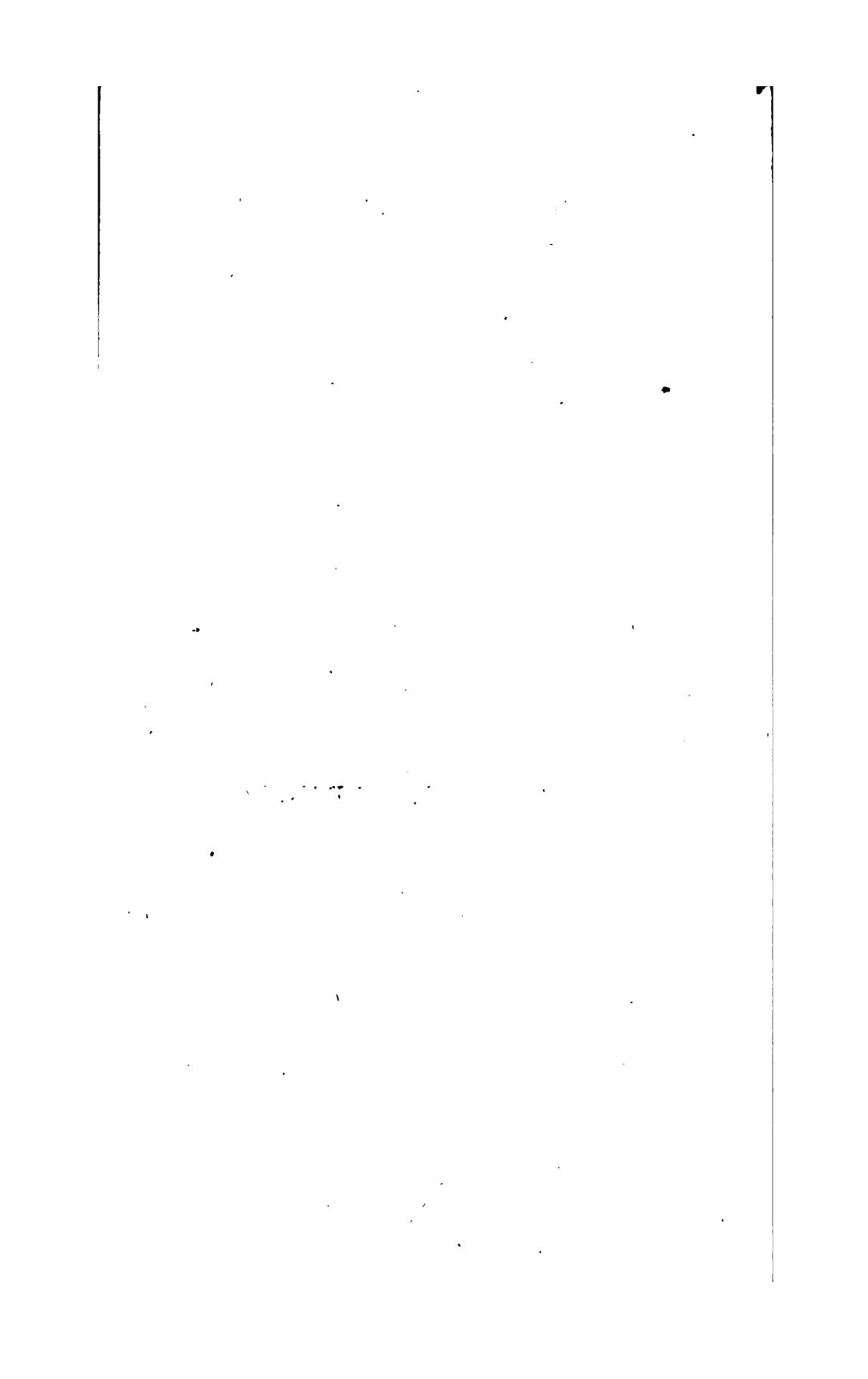
S E C T I O N XI.

FURTHER REMARKS

ON

THE PROPHECY OF DANIEL.

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SECTION XI.

HAVING had reason to consider the celebrated Prophecy of Daniel, concerning *the Little Horn of the He-Goat*, in the light in which it has been represented in the preceding Section, it would be a great omission not to take notice that there is still another part, of the same Divine Prophecy, which manifestly seems to relate to *the Saracens and Turks*, and upon which the translation of the Septuagint seems to throw great light, when closely attended to: this part therefore, no less than the former, deserves consideration, before we entirely quit the subject.

It is in the *eleventh* chapter; where mis-translation seems to have introduced a great deal of confusion; but wherein appears to be contained, in reality, a most wonderful abridgement of the history of the world, as far as relates to the most important parts of it, from the time of Alexander the Great to this very hour.

504. For, first, we find the clear outlines of the history of the most distinguished of *Alexander's successors*; then a full account of the rage of *Antiochus Epiphanes*; then a clear account of a great *Corruption of Religion*, and of a *formidable Usurpation* in the West; and then another account of a dreadful Power that should prevail over the greatest part of the rest of the Christian world in the East and South.

The verses in the chapter that demand our attention more immediately, to illustrate this, are the last; and are thus rendered by the LXX.

Daniel, ch. xi. ver. 40—45.

40. Καὶ ἐν τῷ καιρῷ τέρατι συγχερατισθήσεται μετὰ τῷ βασιλέως τῷ γότῳ, καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τῷ βορρᾶ ἐν ἄρμασι καὶ ἐν ἵππεῦσιν καὶ ἐν γαυσὶν τολλαῖς, καὶ εἰσελεύσεται εἰς τὴν γῆν, καὶ συντρίψει, καὶ ταρελεύσεται.

41. Καὶ εἰσελεύσεται εἰς τὴν γῆν τῷ Σαβαείμ, καὶ τολλοὶ ἀσθενήσοσιν καὶ ἔτοι διασωθήσονται ἐκ χειρὸς αὐτῷ, Ἐδὼν καὶ Μωὰς, καὶ ἀρχὴ ὑπὸ Ἀμμών.

42. Καὶ

42. Καὶ ἐκλενεῖ τὴν χεῖρα αὐτῷ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτῳ ὡκέσαι εἰς σωῆτρίαν.

43. Καὶ κυριεύσει ἐν τοῖς ἀποχρύφοις τῷ χρυσίῳ καὶ τῷ ἀργυρίῳ, καὶ ἐν τῷσιν ἐπιθυμητοῖς Αἰγύπτῳ, καὶ Λιβύων, καὶ Αἴθιοπῶν ἐν τοῖς ὄχυρώμασιν αὐτῶν.

44. Καὶ ἀκοσὶ καὶ σπεδαὶ ταράξεσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ Βορρᾶ· καὶ ἥξει ἐν Θυμῷ τσολλῷ, τῷ ἀφανισταὶ, καὶ τῷ ἀνθεματίσαι τσολλάς.

45. Καὶ τήξει τὴν σκηνὴν αὐτῷ Ἐφαδάνῳ, ἀναμέσον τῶν Θαλασσῶν, εἰς ὄρος Σαβεῖν ἄγιον, καὶ ἥξει ἔως μέρους [ὄρους] αὐτῷ, καὶ ὡκέσαι ὁ ῥύμονες αὐτόν.

This version is in several parts somewhat different from what we have in our translation in the English Bible, and may be thus rendered :

40. *And in the time, [about] the end of things, a King of the North shall have conflict with the King of the South, and shall be united with him, with chariots, and with horsemen,*

S 2 and

and with many ships, and shall enter into THE land, and shall grind [and shake] it, and shall pass over.

41. *And shall enter into the land of SABAEIM, [the land of delight, well ornamented,] and many shall be weakened [and debilitated]. But these shall be saved out of his hand; Edom, and Moab, and the chief of the children of Ammon.*

42. *And he shall stretch forth his hand upon the [face of the] earth, and the land of Egypt shall not be in safety.*

43. *But he shall have dominion over the bidden treasures of gold and of silver, and over all the desirable things of Egypt; and over the Libyans, and over the Ethiopians [or Moors] in their fortresses.*

44. *And tidings, and great exertions from the East, and from the North, shall trouble him. And he shall come forth with great wrath, to root out, and to devote many to destruction.*

45. *And he shall pitch his tent illustriously [or gloriously] in the midst of the seas, upon a sacred mountain* of the well-adorned land;*

506. *yet he shall come to his destined lot, [or to his end,] and there shall be none to help him.*

* There is no article prefixed to ὅπος ἄγιον, and therefore it is not *the* sacred mountain, but *a* sacred mountain.

There

There appear many most substantial reasons for translating the 40th verse in the manner it is here rendered, rather than as we find it in our version of the Bible.

For, in the first place, as at the 36th verse there begins a description of a terrible and oppressive power, which should prevail in the West at the latter end ; (which description has plainly no connection with, nor is any part of what went before, and was predicted concerning the successors of Antiochus and Ptolemy, or concerning Antiochus Epiphanes, but is a totally distinct and subsequent account of what should happen long after those events;) so here, in the 40th verse, another *new* description is introduced, which plainly in all its circumstances relates to *a dreadful dominion* that should in the latter end take place in the *East*, even that of the *Saracens* and *Turks* united. And this whole description, continuing to the end of the chapter, does not appear to have any necessary or proper connection with any part of *that* preceding it ; but both together contain a complete account of the state of things in the latter ages, previous to the *second coming* of the Messiah: the one relating to the affairs of the West, and the other to the affairs of the East.

And, in the next place it may be observed, that *βασιλεὺς τὸς βόρρα*, *a king of the North*, may just as well, and even with more propriety, be taken for the nominative case to the verb *συγκερατισθήσεται*, *shall contend with*, than an imaginary word *αὐτὸς*, *be*, which is supplied *ad libitum*, and merely on a presumption (without authority) of some reference to the person described in the preceding verses.

507. And, if we allow this, then further it is to be remarked, that, as there is *no article* prefixed to the word *βασιλεὺς*, it should not be translated *THE king of the North*, as referring to any king or power mentioned before; but merely *a king of the North*, meaning *only some power* that should come from the North.

And, lastly, we may observe, that the *verb* is not merely *κειατισθήσεται*, *shall push at*, or *annoy*; but is *συγκερατισθήσεται*, *shall mutually contend with*, which implies equal opposition and struggle on both sides. And *συναχθήσεται* is surely much rather *shall be collected with*, or *gathered together with*, or *united with*, than *shall be collected together against*; especially as, by every means of interpretation, it must mean *a collecting*, or *gathering together of some-*

somewhat; and *ἐπ' αὐτὸν* may, after all, as well be translated *with him*, as *against him*; as appears manifestly from some observations made by the learned *Vigerus**, on another occasion, when they are duly considered.

And, taking all these circumstances fully into consideration, and guiding our translation by them, we shall find, that this verse flings astonishing light on the history of the latter ages of the world; and does, in a most concise and comprehensive manner, describe that great Mahometan Power, *the dominion of the Saracens and Turks at last united*, which was to take place in the East, and has *now* long been seated there.

For, considering the verse as we ought to do, as beginning a *new prediction* concerning the latter times, and as unconnected with 508. what went before, the plain meaning and substance of it is this:

In the latter time, *a king or power from the North*, (from whence we know the Turks actually came, having made their first entrance into the East, from Scythia, about the end of the 9th century, and beginning immediately

* See *Vigerus de Idiotismis Græcæ Dictionis*, p. 607.
Sec. XIX.

to ravage it;) *a king or power from the North* shall mutually contend with, and have conflict with, *the king or power of the South*; that is, with that *Saracenic* power, which, in the South, succeeded, in the end, to the dominions of the *Ptolemies* and successors of *Alexander*.

And, consistently with this, we know that for a long season the *Turks* (having first obtained a settlement in *Armenia*, or *Turkomania*, under their leader or king *Tangrolopix*) contended fiercely and continually with the Saracen Caliphs and Sultans, and very soon overthrew the Sultan of Persia. And their mutual contests were most violent indeed, till at last the Saracen and Turkish power were firmly united, and became **ONE** great empire, under Mahomet the Second, in 1450.

The Prophecy therefore goes on, and says: *A king of the North (that is, as we may now understand it, THE TURKISH POWER) shall have great conflict with the king of the South, the SARACENICAL POWER; and at last shall be ingrafted together with that Power, and united with it; and their efforts, both before their union, (in their mutual contests,) and afterwards, with the joint power of both people, shall be with chariots, and with horsemen, and*

and with many ships; all which we may now perceive has come exactly to pass, with regard to the *Saracens* and *Turks*, whose numerous ships appeared both on the Caspian and on the Black seas, and in the Mediterranean; and especially when they attacked Constantinople; and when they attacked also Rhodes, and Crete, and Cyprus.

The Prophecy adds—And being so united, 509.
Shall enter into the land, and shall grind and shake it, and shall pass over. And nothing can be more clear, than that the *Turks*, when the Saraconical empire was united to theirs, and *one* with their dominion, did first possess all **THE LAND**, the celebrated land of Judea and Palestine, and bitterly oppressed the people; and did then, under Amurath, literally *pass over*; that is, passed over from the East, from Asia, into Europe, and took Hadrianople in 1364; and at last established their dominion, as an European dominion and empire, at Constantinople, in 1453.

We find, therefore, that, translated plainly as above, nothing can be clearer than the beginning of this remarkable part of Holy Prophecy is; and we shall discover the remaining part to be fully as clear.

For if, in verse 41, the land τὸ Σαλαμῖνον or Σαλαμῖν, according to its right derivation from the Hebrew, means *the land of delight*, or *the land well ornamented*, (as may be very fairly concluded from the information given us concerning the original root of the word,) then it most clearly points out, to every intelligent reader, *Greece* and *Asia Minor*; where improvements of architecture, elegance, and science, were carried (previous to the invasion of the Mahometans) to the highest pitch of grandeur and beauty. And as *theirs* was indeed *a well adorned land*, so most surely no people on earth were ever more effectually *weakened*, and *debilitated*, (consistently with what is next said in the Prophecy,) than the poor Greeks have been, by Turkish oppression.

The contents of this 41st verse do therefore most plainly inform us, that the power described, (that is the Mahometan power, consisting of the Saracens and Turks at last united,) should enter into the country of Greece, so celebrated for all the refinements and adornments of life, and so abounding 510. with beautiful productions of the finest arts, and especially of architecture: and that, in
- confe-

consequence of this, *many* (that is, the whole Greek people,) should be debilitated and oppressed, and lose all their energy and powers of excelling: but that, at the same time, in the midst of all this prevalence of Mahometan dominion, some countries should in a remarkable manner be preserved out of the hands of these oppressors, namely, Edom and Moab, and the chief or head of the Children of Ammon. And it is most remarkable, that *those Arabs*, who constitute the remains of these people, have preserved their independency, and have *so* escaped, even to this very hour.

The next verses, the 42d and 43d, of this wonderful Prophecy, as we find them in the Septuagint, are as full and clear in their description: for, here, we are given to understand, that this *Saracenic* and *Turkish Mahometan* power should lord it over Egypt; which we well know it has now done for many years: and that it should have dominion over *the hidden treasures of Egypt*, and over all its *desirable things*. And as it seems not a little remarkable, that the expression is not *should possess them*, but *should have dominion over them*; so the Turks have really had the command

mand of Egypt, and of its treasures and desirable things, without availing themselves hardly at all of the benefit of those riches.

We are informed further, that this Power should rule over the *Libyans*, and *Moors*, in all their fortresses; which is an exact description of the command the Turks have had over all the coast of *Africa*, bordering upon the Mediterranean.

Thus far the Prophecy is most clear; and what follows cannot but excite in us, particularly at this period of time, the utmost curiosity, and the greatest attention. For we are told, verse 44, concerning the end of this formidable Power;

511. *That tidings, concerning great exertions from the East and from the North, shall trouble him; and, in consequence thereof, he shall go forth with great wrath, to root out many, and to devote many to destruction.*

And it is a most astonishing coincidence of circumstances, that as the whole *Russian* dominions lie North of the *Turkish* dominions, so the exertions of *Russia* have been not only in the *North*, but in a most remarkable manner in the *East*; where vast advantages of commerce, and of extent of dominion, have been

been obtained by the *Russians* towards *China*. And, at the same time, (as far as the Turkish and Mahometan cause, in Europe, is connected, in point of religion, with the Mahometan power in the *East Indies*,) the increase of European influence, and command *there*, must greatly affect it: to say nothing of the continual alarm and apprehensions which the Turks are under with regard to their immediate neighbours in the *East*, the Persians; from whom, ere long, they may perhaps *bear tidings* too.

It is not for us to presume to explain beforehand, with any certainty, what this last part of the Prophecy actually imports; but enough is now visibly going forward in the world to rouse our attention, and to convince us that the time spoken of is drawing near.

The last verse, the 45th, clearly describes the magnificent seat of the Turkish dominion established in Europe; and declares, that notwithstanding all this grandeur, and potent strength, *it* shall perish, and meet its destined end.

This seems to be the plain purport and meaning of the verse, notwithstanding any prejudices that have been conceived to the contrary;

by *Attic* art and ingenuity ; and near the
once proud city of Constantinople, seated on
hills like ancient Rome ; on hills once *sacred* ;
and rendered truly and most memorably *so*,
by the piety of *Constantine* the Great, and by
Christians of the first ages.

SINCE

SINCE these Remarks were written, and since this Sheet was first printed off, there has appeared, in our Public Papers, a very remarkable translation of an *order, firman, or letter*, sent this year (1787) from the Grand Signior to the Grand Vizir, at the head of his army, committing unto him full power to act, and containing the final orders of the Porte; and accompanied with the present of a magnificent sabre, with which the Vizir was to be invested as a mark of favour and badge of office.

If these *instructions* were really sent in *this form*, and the letter is truly authentic, it is so astonishing a confirmation of the words of Daniel's Prophecy, that it would be unpardonable not to insert it on the present occasion; because it shews how precisely the Mahometan Power is *now* going forth with great fury to *root out and utterly to destroy many*.

And if it should chance not to be authentic, the inserting of it in this manner, and with so much caution, cannot deserve censure; especially as the present operations of the *Porte* speak *this* language precisely, whatever their actual instruments or orders may do.

The letter appeared in the Public Advertiser, December 15, 1787, and is as follows:

“ My Grand Vizir,

“ To give you a signal mark of my esteem, I have
“ sent you a sabre set with diamonds, with which
“ you must destroy our enemies. I send it you by
“ my Cadvergi-Bachi. As soon as you have girded
“ it on your mighty thighs, you will without delay
“ take the measures necessary for the defence and

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“ preservation of our empire. You will station the
“ troops in the proper places. I trust to your care
“ the nobles of my empire, my soldiers, and subjects.
“ You must justify this confidence.

“ I recommend you to the protection of the Most
“ High, and have invested you with unlimited power.

“ The whole world knows the usurpation the Rus-
“ sians have made in the Crimea, and the *number* of
“ *their vessels on the Black Sea*. What ought the
“ sentiments of those who have any spark of our holy
“ religion left in their hearts to be upon this occa-
“ sion? May the Supreme Being shower his graces
“ on you, my nobles, my soldiers, and myself! May
“ the Russians, our perfidious enemies, be extermi-
“ nated!

“ The countries possessed by my ancestors have
“ been usurped by the Russians, in violation of all
“ treaties: in consequence of which, war has been
“ declared; and an oracle, issued from the sanctuary
“ of laws, has confirmed that resolution. To fulfil
“ our duty in the war against the Infidels, and to ac-
“ complish the laws of the Holy Prophet, I have pub-
“ lished my will throughout my empire. The pre-
“ parations ought to be the first objects of our con-
“ cern.

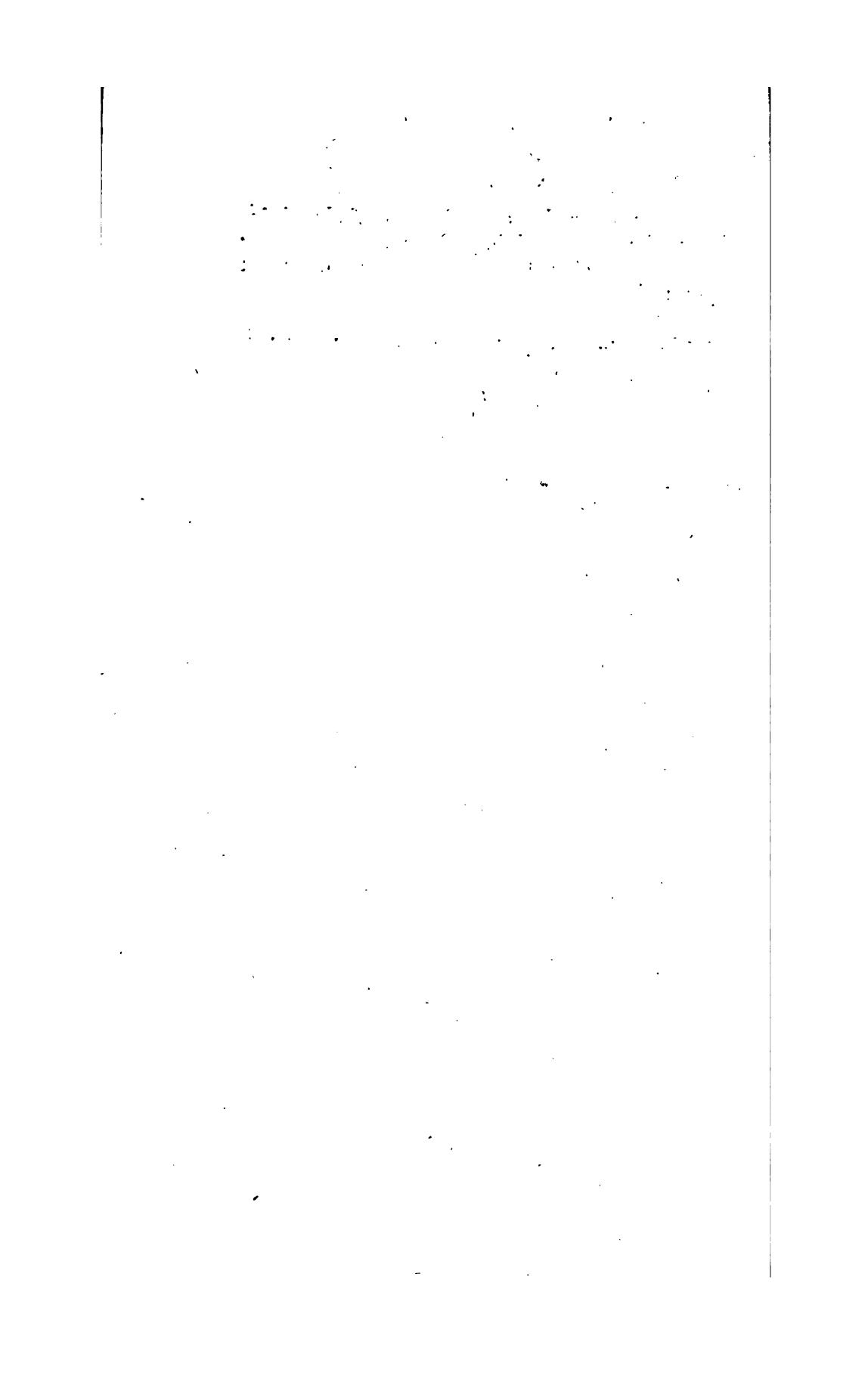
“ I desire you, my Grand Vizir, who are animated
“ by the most ardent zeal and justice, to make all the
“ necessary dispositions to depart immediately and
“ take the command of the army in person. I re-
“ commend to you harmony and a good under-
“ standing with all those who will be under you.

“ Give the most rigorous orders that the officers
“ who make the campaign keep themselves within
“ the bounds of their situation, and in good eco-
“ nomy, to avoid those disorders which happened in
“ the preceding wars by the too great number of
“ guards.

“ In

“ In fine, accomplish the destruction of the Muscovites, the sworn and implacable enemies of our faith; for which end I give you the most unlimited powers.”

I have only to remark, that the word which is translated *nobles* can relate only to the immediate *ministers and officers of the Porte*; as there are *no nobles*, properly so called, in the Ottoman dominions.



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SECTION XII.

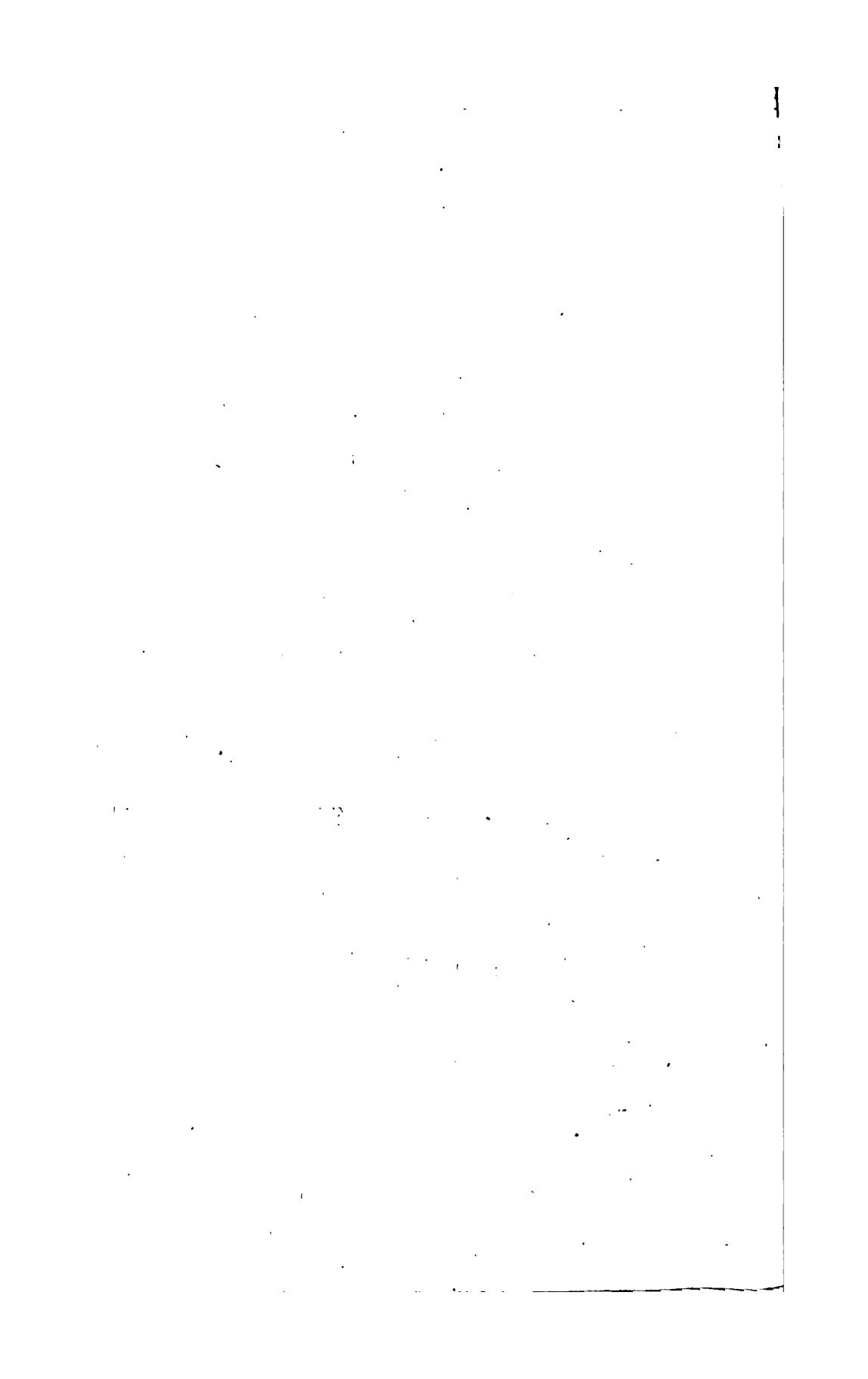
CONCERNING

THE CONSEQUENCES OF THE PUNISHMENT

OF

ANANIAS AND SAPPHIRA.

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S E C T I O N XII.

HAVING now finished the Observations 515. that obviously occurred with regard to those important parts of Holy Scripture that have been the subject of the preceding discussions, I shall just venture to subjoin, still further, a few additional remarks that may have a tendency to render a *narration plain*, which is at present somewhat *obscure*; and to shew that mankind have actually received, even from the earliest ages, an intimation and warning, in the Word of God, that might have pointed out to them the *inexpediency* of any such sort of institutions, as could, by the remotest possibility, lead to the encouragement of *Monkish plans and establishments*; however faithful and excellent the intention and design of those might be, who were at any time taking such steps as could in the end be construed to give 516. encouragement to the forming of such *Societies*. This warning is given us in the History of *Ananias and Sapphira*.

The whole of the History being well known, I shall not attempt to translate the narration over again ; I shall only endeavour to give a faithful translation of *those words*, in the conclusion, which seem to have been both mistranslated, and very much misapprehended.

That the Apostles had the most benevolent, most religious, and most righteous intention in the *Community* they had formed, is most unquestionable. That it was abstractedly also, in its own nature, no ways inconsistent with the principles of the Gospel, is as clear ; and that their plan and intention was even *well* adapted to the infant state of Christianity, *in its earliest period*, cannot be denied.

Ananias and Sapphira also were justly punished, for a most dreadful prevarication, and insincerity ; which, if it had passed unnoticed, might have been a means of calling in question, for ever, the sanction given to the Apostles' preaching.

But this mischief being prevented ;—and their authority and *divine* support being established ;—a plan and design which might be most easily perverted,—which plainly was very soon attended with inconveniences (as appears

appears from the very next chapter),—and which the error and wickedness of future ages might be disposed to adopt in such a manner as would be attended with the most mischievous consequences,—was instantly *discountenanced*.

And this is the light in which a thorough attention to what is written will perhaps lead us to see the whole narration, and which a fair and just translation warrants.

The words are:

517.

Acts, ch. v. ver. 11—14.

11. Καὶ ἐγένετο φόβος μεγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τὰς ἀκάρυτας ταῦτα.

12. Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· (καὶ ἦσαν ὁμοθύμαδὸν ἀπκληὲς ἐν τῇ σοῇ Σολομῶντος·

13. τῶν δὲ λοιπῶν ὃδεις ἐτόλμα κολλᾶσθαι αὐτοῖς ἀλλ' ἐμεγάλυνεν αὐτὲς ὁ λαός·

14. μᾶλλον δὲ προσελίθευτα πισευαντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν.)

And our present translation is :

11. *And great fear came upon all the Church, and upon as many as heard these things.*

12. *And by the bands of the Apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch.*

13. *And of the rest durst no man join himself to them : but the people magnified them.*

14. *And believers were the more added to the Lord, multitudes both of men and women.)*

But may we not venture to say, that this translation makes the account both inconsistent, and almost unintelligible ?

What !—because no one dared to join himself unto the Christian Church, was the number of Christians by that means augmented ?

518. Who could bear such a conclusion in any other book whatever ?

A more mistaken, or a more inadvertent translation, therefore, could hardly be had. A better is at hand, to any one who can turn over a Lexicon : and how this could pass unnoticed by those excellent men who composed our version, is truly surprising.

A very young proficient in the knowledge of the Greek language will tell us, that *κολλώ* is *conglutino*, from *κολλὰ* *gluten*; and that *conglutino* means *to glue*, or *to cement*, or *to join compactly and close*; and not merely *to be joined*, or *added*, to a number of other persons or things. It means, in short, *the forming a compact, inviolable band, by an entire union of property and interest*, such as was formed by this first association of sincere Christians; but such as could not, in the nature of things, be allowed to take place afterwards amongst mankind in this world, nor would be expedient. We find, therefore, that it was *soon* allowed to be put an end to, by the just awful terror occasioned amongst the first Christians, in consequence of what happened to *Ananias* and *Sapphira*; one effect of which fearful judgement was, that the design was suffered to drop. Yet the *Christian Cause* was not at all injured by that means; but the number of truly faithful Christians, and of sincere believers, was even still more increased.

The translation, therefore, surely should rather be in words somewhat to the following purport,

purport, which may render the whole consistent and intelligible.

And truly, if the whole had been originally either rightly understood, or rightly translated, it might have been found a standing caution to prevent the forming such sorts of *Societies* as have been the bane of the Christian world.

519. 11. *And there was great fear upon the whole assembly, and upon all those who heard of these things.*

12. *And by the hands of the Apostles were wrought many signs and wonders amongst the people. And THEY [the Apostles] were all of them with unanimity [or united in this close band of society] in the portico of Solomon.*

13. *But of the rest [OF THE BELIEVERS] no one dared to ASSOCIATE HIMSELF IN THAT INTIMATE BAND OF FELLOWSHIP AND COMMUNITY OF GOODS with them. Yet [nevertheless] the people extolled them.*

14. *And believers were the more added to the Lord; a multitude of men and women.*

Τῶν λοιπῶν, of the rest, ver. 13, must have some

some other word understood to be joined with it: and the most obvious word is *πιστεύοντας*, *of those that believed*, and not merely *τῶν λαῶν*, *of the people*; for if we supply *that word* *πιστεύοντας*, the whole narration becomes most plain and intelligible, being simply this:

That, in consequence of the dreadful punishment which had fallen upon *Ananias* and *Sapphira*, both those who were present, and those who heard of what had passed, became afraid of having any further concern *in the association* that had been formed, as to a community of goods: yet the Apostles lost no credit; but continued to do wonderful works, and were extolled by the people: and they themselves, and those who had already joined them, remained united in their band of fellowship. However, of the rest of the believers, no one any more dared to join in that association. This was, nevertheless, of no ill consequence; for, that obligation being loosed, believers were only so much the more added to the Lord.

And that *this* was the very fact, the whole subsequent History of the Acts of the Apostles testifies. For, after the stoning of Stephen, and the consequent dispersion of the disciples from

520. Jerusalem, we no more hear of any such association at all, in any part of the world whatever, in the first ages.

And the sad *imitations*, introduced in subsequent ages, have been only those most perverted ones, which gave rise to the several orders of Monks and Friars.

Imitations, that have surely as much perverted the example which this association might have afforded, (even had it been allowed to have continued,) as other errors of the same persons have perverted the respect due to the Mother of our Lord, because she declared that *all nations should esteem her blessed*; and as they have perverted the meaning of our Lord's words to Peter, when He declared, that *upon this Rock, i. e. upon the foundation of Peter's Noble Confession, He would build His Church.*

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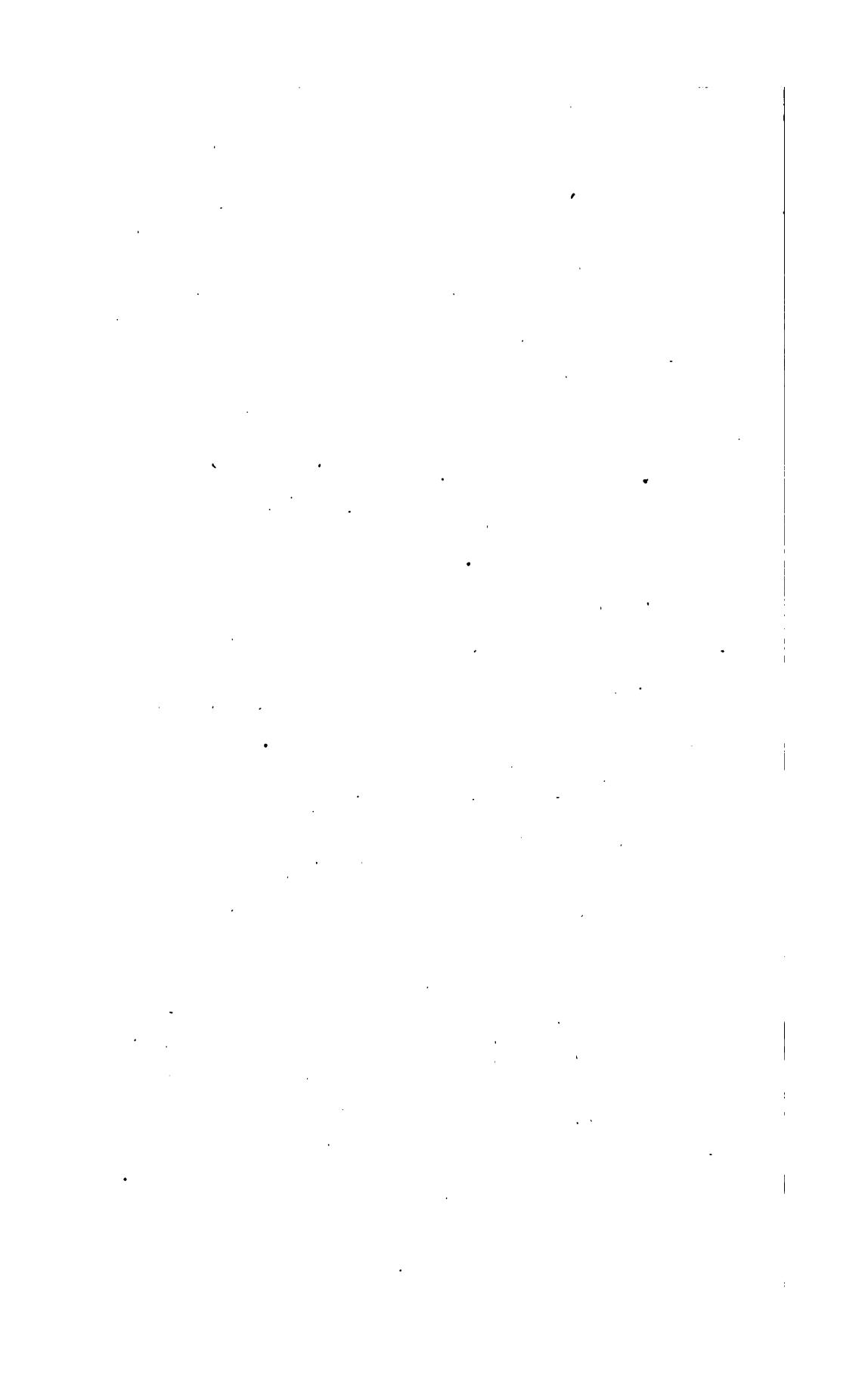
SECTION XIII.

CONCERNING

THE WORD

DAMNATION.

VOL. II.



SECTION XIII.

THERE is one passage more occurs, 521. from whence, in consequence of *mis-transla-*
tion, it seems that false conclusions have been
drawn.

It is this :

Jude, ver. 4.

4. Πάρεισέμνυσαν γάρ τινες ἀγθεωποι, οἱ
ώλαι τρογεγραμμένοι εἰς τότο τὸ κρίμα,
ἀσεβεῖς, τὴν τῷ Θεῷ ἡμῶν χάριν μετατιθέν-
τες εἰς ἀσέλγειαν· καὶ τὸν μένον δεσπότην
Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέ-
μενοι.

The translation, in our version of the 522. Bible, is :

4. *For there are certain men crept in un-
awares, WHO WERE BEFORE OF OLD OR-
DAINED TO THIS CONDEMNATION, ungodly
men,*

men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

And from hence occasion has been taken to draw conclusions in favour of the doctrine of *Predestination*, in its harshest sense; whilst yet there is really no foundation for any such conclusions at all.

For $\pi\varphi\omega\gamma\rho\acute{\alpha}\phi\omega$ is plainly and simply, in its truest etymology, *prius scribo*, or *ante scribo*; *I write beforehand*, or *write against*.

Thus we find St. Paul saying, in his Epistle to the Ephesians,

Ch. iii. ver. 3.

$\kappa\alpha\theta\omega\varsigma\pi\varphi\omega\gamma\rho\acute{\alpha}\psi\omega\in\delta\lambda\gamma\omega$.

As I have before written unto you in brief.

And therefore $\pi\varphi\omega\gamma\rho\acute{\alpha}\phi\omega\varsigma$ is *ante scribor*, or *prius scribor*, *I am written against*, or *have before been written to*. And $\pi\varphi\omega\gamma\rho\acute{\alpha}\mu\acute{\epsilon}\nu\omega$ plur. *par. præt. pass.* is, most literally, *having been written against*, or *having been before written to*.

Again :

Again: *εἰς*, with an accusative, is as truly *propter** (on account of) as *ad* (to).

And *κρίμα* is *opinio* (*opinion*): and, in truth, 523^o no otherwise, *judicium*, or *damnatio*; *judgement*, or *condemnation*, or *damnation*; than as judgement, and condemnation, is founded upon *just opinion*, and discerning;—for *κρίνω*, from whence the word is derived, is *discerno*, *censo*; *I discern*, or *am of opinion*. And *κρίτης*, which also signifies sometimes *judicium*, or *damnatio*, just as much as *κρίμα*, is also (as H. Stephens has well remarked, on the authority of Aristotle,) *sententia quæ fertur de re aliqua*.

Thus we find, in the Second Book of Kings, ch. i. ver. 7. when *Abaziah* enquired *what sort of a person* it was who met his messengers, the expression in the Septuagint is, *Tις ἡ κρίσις τῆς ἀνθρώπου*, *what is the idea to be formed of the man?*

So in the Book of Judges, chapter xiii. ver. 12. when *Manoe* enquires *what shall be*

* See Vigerus de Idiotismis Græcæ Dictionis, p. 473. His words are: *Sumitur interdum pro διὰ, propter, maximecum de laude, vel reprehensione, aut consumelia ferro est.* And he cites a very strong passage to the purpose, from Thucydides.

the manner of the child, or the idea to be formed of him? the words are, *Ti ἐξαι τὸ ξείρα τὸ ματαγίς*; and the Vatican copy has *αγίσις*, instead of *ξείρα*.

This then being the case, surely we may venture to translate in such manner as follows; which at once removes all difficulties:

4. *For there are crept in privately certain men, who have been before written against on account of this very opinion [of theirs.] Indevout men, turning the grace of our God into lasciviousness, [or substituting a most perverse injurious doctrine in the room of the favour of our God;] and denying the only Ruler, God, and our Lord Jesus Christ.*

Although the translation here offered, of the latter part of this verse, is not what needs to be insisted upon; yet I trust that it also will be found to deserve some support, as well as that of the former part.

524. For, as the words are in the translation in our Bible, the whole contents of the verse are almost unintelligible; especially as no one was ever found, in the Christian Church, who denied the existence of Almighty God.

But,

But, *thus* translated, we may plainly perceive an obvious meaning ; and that the words are principally directed against *those* who opposed the faithful and *true Doctrine*, concerning the Authority and Rule of our Lord Jesus Christ as the *Anointed King of Glory* ; by Whom the power and dominion of the Most High God is exercised towards us ; and Who is to judge and rule, on the Throne of Glory, throughout the *Aions*.

And that they are also directed against such, who, at the same time that they perverted this great truth, did also introduce, and allow, most scandalous licentiousness.

This interpretation, and translation, renders the whole verse perfectly consistent with all that follows in the Epistle (ver. 8.) concerning their denying the *Ruling Powers*, and blaspheming Glories ; and concerning the similitude between their conduct and that of Korah (ver. 4.) : and shews further the propriety of introducing the prophecy of Enoch (ver. 11.) concerning the Lord's coming in glory.

And this translation moreover may, it should seem, be supported with the utmost propriety ; because *αρέλγεια* is properly *pro-*

terva injuria et petulantia, a froward injury and *petulance*; and *μετατίθημι*, in its true etymological sense, is to substitute one thing in the room of another.

However, if any one should think that the idiom of the Greek language will not precisely warrant the translating the passage *thus*, whilst the particle *εἰς* remains there, the translation may be otherwise; but nevertheless *so*, that the sense and meaning *here given* will in reality be implied; though I cannot but think we shall somewhat infringe, by a too close translation, on the other hand, in this instance, on the idiom of the English language.

525. For the translation will then run, either, simply as in our Bible, *turning the grace of our God into lasciviousness*, or else rather *changing (or TRANSPOSING) the grace (and FAVOUR) of our God into what is a most perverse injury. (a most perverse and injurious return.)*

And surely such a doctrine, as the Apostle refers to, is indeed a most perverse return. For great certainly is *the favour and grace indulged to the sons of men, to have our Lord JESUS CHRIST to be our EVERLASTING RULER, AND LORD, in the Throne of Glory.* For whereas *he was tried in all things, in the*

same manner as any of us are, and yet was without sin. [As the Apostle expresses it, in his Epistle to the Hebrews, chap. iv. ver. 15.

He is able to sympathise with our infirmities ; and to have compassion on the ignorant, and on those that err. Which consideration is one of the greatest consolations attending our Christian belief.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, τεπει-
ρασμένον δὲ κατὰ τάντα καθ' ὄμοιότητα,
χωρὶς ἀμαρτίας.]

I cannot conclude these remarks on the use of the word *κρίμα*, without observing, that there is also another remarkable passage in the Epistles, where we find it translated, in our present English version, *damnation* ; which passage might yet be rendered not only full as well, but also more consistently with the context, by giving the same sort of meaning to the word *κρίμα*, as has here been preferred in translating the passage in the Epistle of Jude.

And we may the rather wish to give such 526.
a sort of turn to the translation ; because it is

not usual, in the Holy Scriptures, to find a denunciation of *damnation*, or of *condemnation* pronounced upon any men, without its being added, *except they repent*: and because such frequent caution is given to us, in other passages, *not to judge any before the time*; for even they who err most grievously, may be converted, and healed, and their sins may be forgiven them.

The Blessed *Gospel* of OUR LORD, the true *Good News*, does not deal in *damnation* so much as some men have been willing to suppose; and we should be very careful not to give it any such aspect unnecessarily, by affixing *that meaning* to every word that will by possibility bear such a construction, and especially in places where (as in the present) another construction is even more natural.

The passage I refer to, is in St. Paul's Epistle to the Romans,

Chap. iii. ver. 8.

8. Καὶ μὴ (καθὼς βλασφημέθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθη τὰ ἀγαθά; ὥν τὸ κρίμα ἔνδικόν ἐστι.

And

And it is thus translated in our English version:

8. *And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil that good may come ? whose damnation is just.*

But, indeed, the $\tau\delta\ \chi\gamma\mu\alpha$ here (if it must needs signify *condemnation* at all) seems obviously to mean only the condemnation or censure passed by *those* who censured Christians, through mistake, as being persons harbouring the sentiments they supposed ; (i. e. 527. the condemnation, or censure, passed by the *trives* before mentioned.) And it does not seem to imply *eternal damnation* ; the mention of which latter is not at all necessarily introduced in this verse ; whatever may finally be the punishment, or portion, of such perverse wicked men as persons of the disposition alluded to are, who have dared to reason in such a manner.

Considering what the true etymology of the word *νόμια* is, in consequence of which alone it ever is used to denote *judgement* or

condemnation at all ; namely, that it is certainly derived from *αρινω*, which means, *to form an opinion*, or *to distinguish* ; we may fairly conceive the purport of this verse to be plainly as follows :

Shall we not rather (in that case) act as those who slander us Christians suppose we do act ; that is, do evil that good may come of it ? according to the conduct of persons, of whom (or with regard to whom,) the idea or opinion formed is a just one ;—that is, that they really are deserving of censure, and even of such severe censure as those think to be due on the occasion, who wrongfully charge us Christians with harbouring such a disposition, and with having such sentiments.

And then the obvious translation of this verse will be as follows :

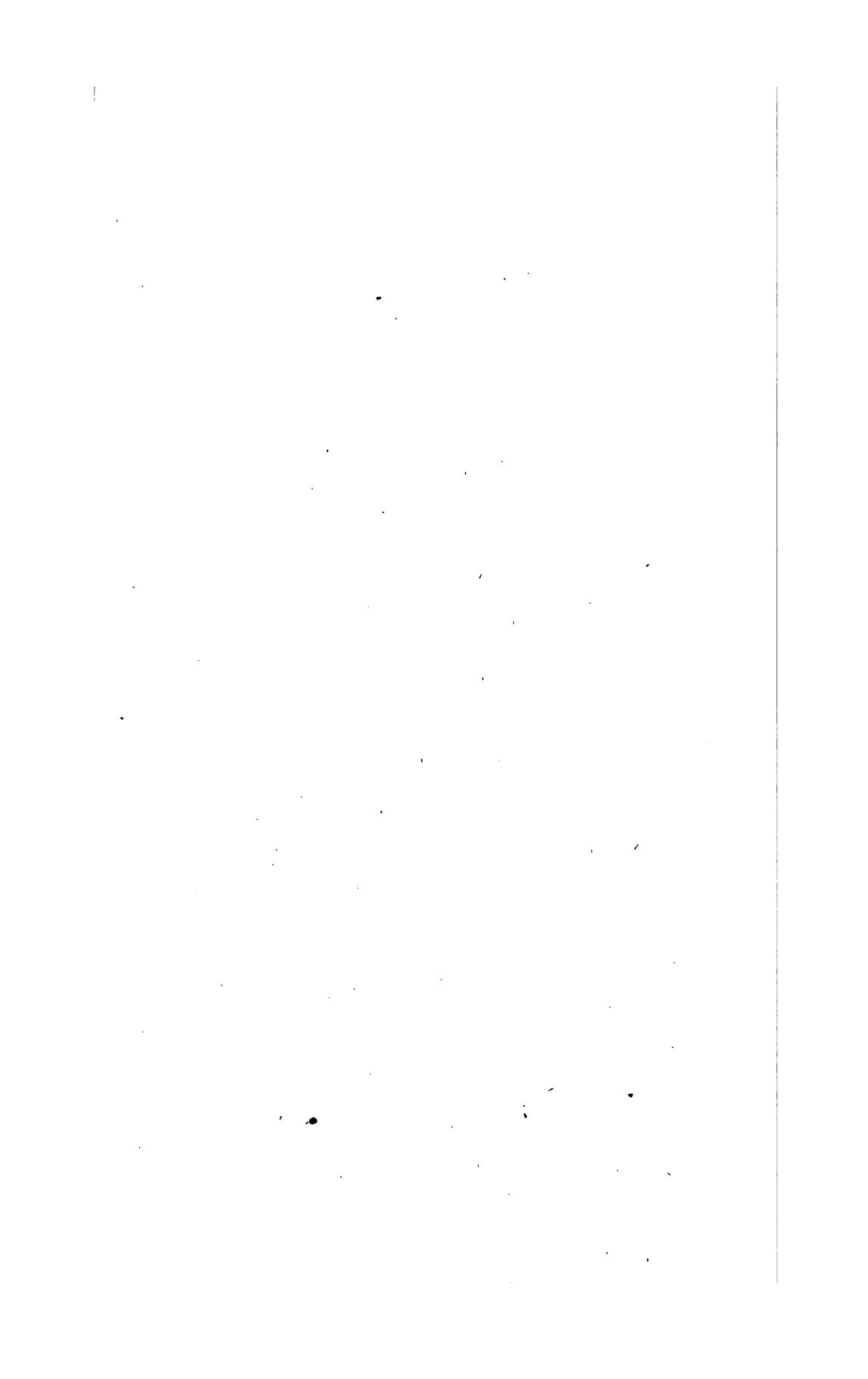
8. *And shall we not [rather] (as we be slanderously reported of, and as some affirm that we say,) still* do evil that good may come ? of which*

* There is an *οτι*, in this verse, concerning which *Beza* says, *Puto οτι redundare, ut alibi s̄epe ; neque hic quicquam subaudio.* But *Mr. Bowyer* proposes the reading

*which sort of persons the [severe] opinion 528.
formed is a just one, [or, upon whom the censure
passed is just.]*

ETI instead of OTI: which conjecture seems to carry
very great weight.

And, as the allowing that alteration gives to every
identical word a full meaning, and even strengthens
and enforces the sense, and does not at all alter it; I
have ventured to translate according to that idea.



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SECTION XIV.

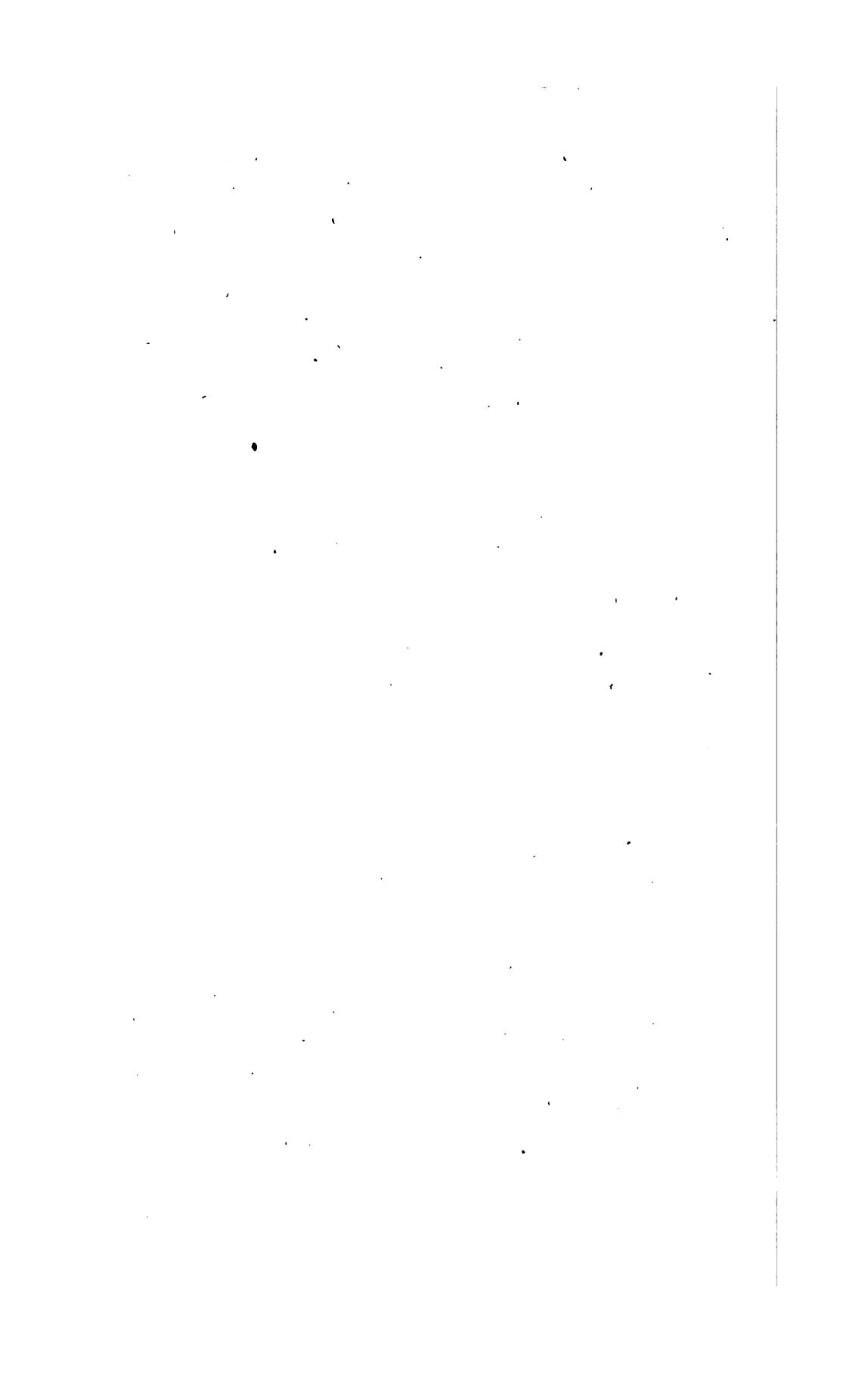
CONCERNING

THE SOUL,

AND

THE SPIRIT.

VOL. II.



SECTION XIV.

AS in the former part of this Work * it has 529. been necessary to be somewhat particular in the mode of translating the Greek word ΥΤΧΗ, *Spirit*; so perhaps I ought not to conclude these Observations, without remarking, that it seems to have *a most peculiar kind of meaning* annexed to it by the LXX, not only in the passage alluded to, but also in other parts of Scripture.

Even such an one as plainly leads us to infer, that they clearly intended to distinguish *it* from the *Soul*, properly so called; and such as leaves room to suppose, that they conceived Man to be compounded of *three natures*,—a *Spirit*,—a *Soul*,—and a *Body*.

Consistently with this idea we find, afterwards, a remarkable expression of the apostle St. Paul, in his First Epistle to the Thessalonians, ch. v. ver. 23. which Dr. Macknight (whose very learned work fell into my hands

* See Vol. I. p. 190.—and in the quarto edit. p. 122.
since

since the greater part of this book was printed) has translated thus: *And may your whole person, the spirit, and the soul, and the body, be preserved unblameable!* observing most accurately, at the same time, that this passage has a great conformity to the opinion of the Pythagoreans, and Platonists, who divided the thinking part of man into *spirit* and *soul*, in consequence of a notion derived from the most ancient tradition.

But I must add, that there is still another most remarkable use of the word $\psi\chi\nu$ by the LXX, which points out a far more extraordinary and accurate distinction, than merely the division mentioned by the ancient philosophers.

For although $\psi\chi\nu$ certainly means, in its usual sense, *spirit*, of some sort or other, and *life*; yet the LXX, in some instances, use it with reference to what is in a state of *deprivation of life*.

With regard to the first, and more usual meaning, we find it written in the Law:

Leviticus, ch. xvii. ver. 11, 12, 14.

I I. 'H γαρ ψυχὴ τράσος σαρκὸς αἵμα
αὐτῷ

αὐτῷ ἐσιν, καὶ ἐγὼ δέδωκα αὐτὸν ὑμῖν ἐπὶ τῷ
θυσιαστηρίῳ ἐξιλάσκεσθαι περὶ τῶν ψυχῶν
ὑμῶν· τὸ γὰρ αἷμα αὐτὸν ἀντὶ τῆς ψυχῆς
ἐξιλάσεται.

11. *For the spirit [or life] of all flesh is its blood, and I have given it unto you upon the altar to make propitiation for your spirits [or lives]. For THAT blood maketh propitiation in the stead of the spirit [or life].*

12. Διὰ τοῦτο ἔρηκα τοῖς υἱοῖς Ἰσραὴλ· 531.
Πᾶσα ψυχὴ ἐξ ὑμῶν καὶ φάγεται αἷμα, καὶ
ὁ προστῆλυος ὁ προσκείμενος ἐν ὑμῖν καὶ φά-
γεται αἷμα.

12. *For this reason I have said to the sons of Israel, Not one living being of you shall eat blood; not even any proselyte that dwelleth amongst you shall eat blood.*

14. Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα
αὐτῷ ἐσιν. Καὶ ἐπα τοῖς υἱοῖς Ἰσραὴλ·
Αἷμα πάσης σαρκὸς καὶ φάγεσθε, ὅτι οὐ ψυχὴ
πάσης σαρκὸς αἷμα αὐτῷ ἐσιν· πᾶς ὁ ἑσ-
θων αὐτὸν, ἐξολεθρευθήσεται.

14. *For*

14. *For the spirit [or life] of all flesh is its blood. And I have said to the sons of Israel, Ye shall not eat the blood of any flesh; because the spirit [or life] of all flesh is its blood. Every one, whosoever eateth it, shall be utterly destroyed, [and cut off.]*

And in Deuteronomy, ch. xii, ver. 23, 24.

23. Πρόσεχε ἵσχυρῶς τὸ μὴ φαγεῖν αἷμα· τὸ γὰρ αἷμα αὐτὸς Ψυχή· ἢ βρωθῆσεται ψυχὴ μετὰ τῶν κρεῶν.

24. ἢ φάγεσθε αὐτὸς, ἐπὶ τὴν γῆν ἐχεῖτε αὐτὸς ὡς ἵδωρ.

23. *Be most exceedingly careful not to eat blood; because the blood is its spirit [or life]. Spirit [or life] shall not be eaten with the fleshly parts.*

24. *Ye shall not eat it; ye shall pour it out upon the earth as water.*

532. And again, in the Book of Numbers, we read concerning the division of the living cattle, and of the persons which were taken prisoners and spared in war.

Numbers,

Numbers, ch. xxxi. ver. 28.

Καὶ ἀφελεῖτε τὸ τέλος Κυρίῳ παρὰ τῶν
ἀνθρώπων τῶν πολεμισῶν τῶν ἐκπορευομενῶν
εἰς τὴν παράταξιν, μίαν ψυχὴν ἀπὸ τενή-
κοσίων, ἀπὸ τῶν ανθρώπων, καὶ ἀπὸ τῶν
κληρῶν, καὶ ἀπὸ τῶν βοῶν, καὶ ἀπὸ τῶν
προβάτων, καὶ ἀπὸ τῶν ὄνων.

Where our translation, in the description, even makes use of the word *soul*; though both the Alexandrian and Vatican Manuscripts have the word *ψυχὴν*. Perhaps it would be a more close translation from the Seventy, to render the word *ψυχὴν*, here, *spirit*, or *living being*. But the other is consistent enough with common sense, because either way the word certainly indicates *life*; and it may perhaps therefore be allowed to stand, as in our version.

And levy a tribute unto the Lord, of the men of war which went out to battle; ONE SOUL [or one living being] of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

Further,

Further, we read in the Book of Kings, even concerning the raising of the widow's son to life by Elijah :

1 Kings, ch. xvii. ver. 21, 22.

21. Καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς,
 533. καὶ ἐπεκαλέσατο τὸν Κύριον, καὶ ἐπενεγέρθη Κύριε,
 ο Θεός μας, ἐπιστραφήτω δὴ ἡ ψυχὴ τῷ
 παιδαρίῳ τέττα εἰς αὐτόν.

22. Καὶ ἐγένετο ὅτις, καὶ ἀνεβόσησεν, καὶ
 ἤκουσεν Κύριος ἐν φωνῇ Ἡλίᾳ· καὶ ἀπε-
 στράφη ἡ ψυχὴ τῷ παιδαρίῳ τῷρος ἐγκαλον-
 αυτῷ, καὶ ἐζησεν.

21. *And he breathed upon the child three times, and cried unto the Lord, and said, O Lord, O my God, let this child's [soul or] spirit return unto him again!*

22. *And it came to pass accordingly; and the child began to cry*. And the Lord heard the voice of Elijah, and the spirit of the child returned [to his inside or] into him, and he lived.*

* The latter part of the verse going on from hence is left out in the Vatican copy.

And

And in that sublime passage of the Prophecy of Micah, which is so finely translated in our version, and which is found to be in the very same words identically both in the Alexandrian and Vatican copies, the Greek word is $\psi\chi\eta$:

Micah, ch. vi. ver. 7.

Εἰ προσδέξεται ὁ Κύριος ἐν χιλιάσιν
κριῶν, ἢ ἐν μυριάσιν χειμάρρων πιόνων; εἰ
δῶ πρωτότοκά μις ὑπὲρ ἀσεβίας, καρπὸν
κοιλίας μις ὑπὲρ ἀμαρτίας ψυχῆς μις;

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul [or spirit]?

And further, that $\psi\chi\eta$ means *spirit*, and 534. *life*, is confirmed to us by the use made of the word by our Blessed Lord :

Matthew, ch. xvi. ver. 25. 26.

25. Ὡς γὰρ ἀν θέλη τὴν ψυχὴν αὐτῷ
σῶσαι, ἀπολέσει αὐτήν. Ὡς δὲ ἀν ἀπολέσῃ
τὴν ψυχὴν αὐτῷ ενεκεν ἐμὲ, εὑρήσει αὐτήν.

26. (Ti

26. (Τί γὰρ ὡφελεῖται ἀνθρώπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτῷ ζημιώθῃ; ἢ τί δώσει ἀνθρώπος ἀνταλλαγμα τῆς ψυχῆς αὐτῷ;)

25. *For whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake, shall find it.*

26. *For what is a man profited, if he shall gain the whole world, and lose his own life? or what shall a man give in exchange for his life?*

Mark, chap. viii. ver. 35, 36.

35. "Ος γὰρ ἀν Θέλῃ τὴν ψυχὴν αὐτῷ σῶσαι, ἀπολέσει αὐτήν. ὃς δὲ ἀν ἀπολέσῃ τὴν ψυχὴν αὐτῷ ἔνεκεν ἐμῷ καὶ τῷ εὐαγγελίῳ, ἐτος σώσει αὐτήν.

36. Τὶ γὰρ ὡφελήσει ἀνθρώπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιώθῃ τὴν ψυχὴν αὐτῷ.

35. *For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, and the Gospel, he shall save it.*

36. *For*

36. *For what shall it profit a man if he shall gain the whole world, and lose HIS OWN LIFE*?*
Or what shall a man give in exchange FOR HIS OWN LIFE?

Yet, although $\psi\chi\nu$ thus clearly means *spirit*, and *life*; or *a cause* of animal life; nevertheless, to the great astonishment of any one who carefully peruses the *Septuagint*, we find the same word used to denote *a dead corpse*.

Leviticus, ch. xix. ver. 28.

28. *Kai \epsilon\nu\tauou\mu\delta\alpha\sigma \epsilon\nu\pi\iota \psi\chi\nu\pi\iota\sigma \& \omega\nu\pi\iota\sigma*

* It is a most judicious observation of Dr. Geddes; that where words and sentences either always, or at least in similar circumstances, have the same *precise meaning*, they should be rendered by a translator in the same, or nearly the same, terms †. I therefore, with the more confidence, translate $\psi\chi\nu$, in these verses, *uniformly* throughout; because that word here seems to have been uniformly used in the same sense. And cannot forbear, moreover, to observe, that if the *rational and heavenly soul* must not be imagined to be subject to *annihilation*, although the spirit and life may perish, *that this is a still further reason for adhering to such uniformity* in this passage of Scripture.

† See Letter to the late Right Reverend the Lord Bishop of London, p. 4 and 15.

10. Λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων·
Αὐθεωπος ἀνθρωπος ὃς ἐὰν γένηται ἀκάθαρ-
τος ἐπὶ ψυχῇ ἀνθρώπῳ, ἢ ἐν ὁδῷ μακρὰν ἢ
ἐν ὑμῖν, ἢ ἐν* ταῖς γενεαῖς ὑμῶν, καὶ ποιήσετε
τὸ πάσχα τῷ Κυρίῳ.

6. *And there were certain men who were unclean by means of THE CORPSE + of a man, and could not perform [the duty of] the passover on that day. And they came before Moses, and before Aaron, on that day.*

7. *And those men said unto them, We are unclean by means of THE CORPSE of a man. Shall we therefore be delayed [or set back] in such manner as not to bring the offering to the Lord, according to its due time ‡ [from hence] in the midst of the sons of Israel?*

8. *And Moses said unto them, Wait with re-*

* The repetition of these words ἢ ἐν is omitted in the Vatican copy.

+ Both the Vatican copy and the Alexandrian agree exactly in using the word ψυχὴ in these passages of Scripture.

‡ This is differently translated from the common translation; but I apprehend it conveys the true sense of the Septuagint version, and that such is even more rational and legal than the others, for the due legal time would have been seven days.

gard to this matter, and I will bearken what the Lord shall command concerning you.

9. And the Lord spake unto Moses, saying :

10. Speak to the sons of Israel, saying, A man, whoever that man shall be, that is unclean by means of THE CORPSE of a man, whether he be on a journey afar off, or whether he be dwelling amongst you, or in any 538. of your generations, yet he shall perform the duty of the passover unto the Lord.

So ch. xix. ver. 11. is still more remarkable.

‘Ο απλόμενος τῇ τεθυηκότος πάσης ψυχῆς ἀνθρώπῳ, ἀκάθαρτος ἔσαι ἐπὶ τὰ ημέρας [ἔως ἐσπέρας.]

He that toucheth any dead CORPSE of a man, shall be unclean seven days even until the evening.

And the like expression we find, Numbers, ch. v. ver. 2 *.

What therefore can we infer from hence ?

* In all these passages both the Alexandrian and Vatican copy agree.

Surely we must conclude, on the whole, that the LXX considered $\psi\chi\hbar$ as denoting indeed *spirit*, and *life*, in one sense of the word; but nevertheless, as denoting *mere animal life*, that which is seated in the blood, and which they meant to distinguish most clearly from the more divine part, the *breath of life*, the $\pi\pi\vartheta\eta\zeta\omega\tilde{\eta}\varsigma$, *the breath from the Lord**. For it should seem they understood that this portion of spirit, *the mere animal spirit*, did not quit the body *immediately* after the stroke of death; but, on the contrary, being for a time deprived of the *divine breath of life*, the $\pi\pi\vartheta\eta\zeta\omega\tilde{\eta}\varsigma$, was in that state even the cause why the corpse was *unclean*: for had they not retained this idea, they might, in these passages of Scripture, have used another word to describe *the dead body* by; namely, either $\nu\pi\vartheta\varphi\sigma\zeta$, (as they do in Deuteronomy, ch. xiv. ver. 1, and elsewhere,) or merely $\sigma\tilde{\omega}\mu\alpha$, or else $\pi\pi\eta\sigma\mu\alpha\tilde{\eta}\varsigma$, as they do, (Leviticus, ch. xi. ver. 24 — 28, 39, 40; 1 Kings, ch. xiii. ver. 24, 25, 28, 29; and Jeremiah, ch. xxxvi. ver. 30.) and need not have used the word $\psi\chi\hbar$ as they so singularly do in *these* passages in the Law. Nay, they might have used the simple word

539.

* See Genesis, ch. ii. ver. 6.

τεθνήσοται, as they do with regard to the dead bodies of unclean animals, Leviticus, ch. xi. ver. 31, 32. with regard to which they do in the 35th, 36th, 37th, and 38th verses, again use the word θνητιμαῖον.

I may add, therefore, that if this conclusion from such their use of this word be right, then we may infer, still further, that they considered this *spirit*, this ψυχὴ, as being what subsequent philosophers have mistaken for a *plastic nature* (as it is called), and which exists not only in all animals, but also under a certain modification in *plants*, and is the cause of their *peculiar form*, and of distinguishing their specific kinds.

And hence we may perceive, in some degree, the propriety of the expression in the Book of Genesis, ψυχῶν ζωσῶν, which originally gave occasion to these remarks: for, in a plant, it is an *operative spirit* indeed; and whilst it is present, the plant flourishes and thrives; and when it is departed, the plant withers and decays: but it is not a *spirit living*, with *sensation*, as spirit lives in an animal body*.

When

* There are some very judicious observations tending

When, therefore, *sensation*, and a power of *motion* is added, it is not only a spirit $\psi\chi\eta$, 540. but moreover $\psi\chi\eta\ \zeta\omega\eta\eta$, a *spirit living*, or having apprehension. And when, still further, an intelligent $\pi\tau\epsilon\mu\alpha$, the $\pi\tau\omega\eta\ \zeta\omega\eta\eta$, a *reasonable soul*, is added, the being is that wonderful **WORK OF GOD**, an *human being*, or **MAN**.

Consistently with this idea we may conceive, that after the tremendous stroke of death, this *animal spirit* may still remain imprisoned for a time*; whence probably it was, that an *human corpse* was in the law accounted unclean, and also all animal bodies

to illustrate the meaning of the original Hebrew word, in Dr. Geddes's *Letter to the Bishop of London*, p. 50. And, as they in reality greatly elucidate what is here said, I cannot but refer to them.

* It is a remarkable observation of Mr. John Hunter's, and deserves to be remembered particularly on this occasion, that, in the beginning of all violent deaths, except that by lightning, persons probably are not dead instantly; but there is only a *suspension* of the actions of life. (See *Philosophical Transactions*, Vol. LXVI. p. 413, &c.) And I cannot but add, that, in a note to this very paper (p. 414.) Mr. Hunter says, that *the doctrine, that the living principle is inherent in the blood, is founded on the results of many experiments*. See some preceding observations in the note, Vol. I. p. 325.

that

that died of themselves; whereas the bodies of such animals as were slain in sacrifice, and had the blood, in which was *this* life, (*this spirit,*) *poured out*, were clean.

And we may observe a remarkable instance of the imprisonment of the lowest species of this sort of *spirit* in bulbous plants; for it has been curiously remarked by Mr. Martyn, (in his Elements of Botany, translated from Rousseau, p. 27,) "that Linnæus does not "allow what we call bulbous roots to be *in- deed any roots at all*, but only to be *hyber- nacula, (winter quarters,) winter germs or buds*, into which *the whole plant retires during the cold season.*" By which words (*the whole plant*) he can only mean what used to be called *the plastic nature*, the active powers of the plant; that is, what in other words, consistently with the ideas of the Septuagint, we might call the $\psi\chi\rho$, the *spirit* of the plant.

As the ancients, from tradition and speculation, had most unquestionably much *more* science and knowledge than we are apt to suppose; they seem to have adopted apprehensions, both with regard to *dead bodies*, and with regard to *vegetables*, of the kind here mentioned.

mentioned. And from *the first* of these, *perverted*, arose the Egyptian idea concerning embalming; though every philosophical person must perceive, *it* tended most probably to produce directly the contrary effect to that which the vulgar supposed.

And from *the latter* perhaps arose the prohibition of Pythagoras, to his scholars, *not to eat beans*.

Both, however, are only proofs how idle every metaphysical *didactic* conclusion is that ventures to demand assent, without proceeding from, or being *positively* authorised by, the *Word of God*.

The distinction of the compound nature of man receives perhaps a most illustrious explanation from those most remarkable words of St. Paul, in the xvth chapter of the First Epistle to the Corinthians; where we find the word *τρεῖμα*, the rational and *sublimely heavenly soul*, so nicely distinguished from the predominant characteristic of the first Adam, the prevalent, mere *animal nature*.

Although in Adam were the rudiments of both, since he had not only the *ψυχὴ ζωῆ*, the *living spirit*, but also, what every one of his posterity has, the *πνεῦμα ζωῆς* breathed into him;

him, *the breath of life*; the principle of the *heavenly soul*, see Genesis, ch. ii. ver. 7. by virtue, indeed, of which alone it was that he even first became $\psi\chi\eta\gamma\zeta\omega\sigma\alpha\tau$, a *spirit living*, (or *soul living*.)

The words of St. Paul are, (if we may be allowed to translate them with all the fullness of language their great import requires,) as follows:

1 Cor. ch. xv. ver. 45—49.

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45. Οὕτω καὶ γέγραπται. Ἐγένετο δὲ τρῶτος ἄνθρωπος Ἄδαμ εἰς ψυχὴν ζῶσαν δὲ συχαλοῖς Ἄδαμ εἰς τηνεῦμα ζωοποιῶν.

46. ἀλλ' εἰς τρῶτον τὸ τηνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἐπειδὴ τὸ τηνευματικόν.

47. Ὁ τρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός δὲ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ ἀρχαντ.

48. Οὗτος δὲ χοϊκὸς, τοιεῖτοι καὶ οἱ χοϊκοί, καὶ οὗτος δὲ ἐπιχράνιος, τοιεῖτοι καὶ οἱ ἐπιχράνιοι.

49. καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τῷ χοϊκῷ, φορέσομεν καὶ τὴν εἰκόνα τῷ ἐπιχράνιῳ.

45. And

45. *And so it is written. The first man, ADAM, was made to be a SPIRIT (or SOUL) LIVING ; the last ADAM to be a SPIRIT [or SOUL] CAUSING TO LIVE (or having power to make alive).*

46. *But that which was of the nature of the HEAVENLY (SPIRIT or) SOUL was not first, but that which was of the nature of MERE ANIMAL (SOUL or) SPIRIT ; and afterwards that which was of the nature of the HEAVENLY (SPIRIT or) SOUL.*

47. *The first man was of the earth, earthly : the second man [is] the Lord from heaven.*

48. *Such as the earthly man was, such are also they that are earthly. And such as the heavenly man, such also are they that are heavenly.*

49. *And as we have borne the image (and resemblance) of the EARTHLY, we shall bear also the image (or resemblance) of the HEAVENLY.*

543. In this whole passage is a manifest and most clear distinction between $\psi\chi\eta$, the mere animal spirit, or life ; and $\pi\tau\epsilon\mu\alpha$, the heavenly spirit, or soul ; which is of so divine a nature, that even Almighty God himself is defined,

and said to be, ΠΝΕΥΜΑ, A SPIRIT, by
OUR LORD HIMSELF.

John, ch. iv. ver. 24.

24. Πνεῦμα ὁ Θεός καὶ τὰς ὁροσκυ-
ψύτας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ
ὁροσκυψέν.

24. GOD is a SPIRIT, and they who
worship HIM, must worship in spirit and in
truth.

In which words we see, manifestly, that a
far more sublime and different idea must be
added to the word *Spirit*, when it is de-
scribed by *πνεῦμα*, than when it is described
by *ψυχή*.

And that there is, in Holy Scripture, even
a *superior* and *pre-eminent* distinction of the
word *πνεῦμα* ;—and that this word, and *ψυχή*,
do not always precisely signify the same
kind of essence ;—appears from other cautious
expressions: amongst which there is a very
remarkable passage in the Prophecy of Isaiah,
wherein we may perceive with what great
caution the word *ψυχή* is used in the Septua-
gint to denote properly *the human intellectual*
spirit,

Spirit, (so commonly called the *soul*,) as distinguished from the *Holy Spirit of God*. And this passage has the more authority, because it is exactly in the same words both in the Alexandrian and Vatican copies. It is :

Isaiah, ch. lvii. ver. 16.

16. Καὶ ἐκ εἰς τὸν αἰῶνα ἐκδικήσω
544. ὑμᾶς, ὅδε διαπαντὸς ὁργισθήσομαι ὑμῖν.
τινεῦμα γὰρ ταρθὲ ἐμός ἐξελεύσεται, καὶ
τινοὶ τῶσαν ἐγὼ ἐποίησα.

16. *And I will not avenge myself of you through the aion; neither will I be always angry with you. For [the Holy] SPIRIT shall go forth from me, and I have made every SOUL, (every intellectual Spirit.)*

This translation is indeed very different from that in our version in the Bible; but it seems to carry more meaning and force with it. And, as it shews the distinction of *τινὸν the intellectual soul*, from *ψυχὴν the mere animal spirit*; and even from *τινεῦμα*, when used to denote *the Holy sanctifying Spirit*: so it even contains a very early and important prophecy concerning the sending forth of God's *Holy Spirit*; and, in effect, a very consolatory declaration,

claration, *that God bath made no soul, or spirit, in vain*; for that the mighty work, designed from the creation of the world, shall surely be at last accomplished.

All which is most consistent with what is said in another part of this Divine Prophecy, ch. lv. ver. 10, 11, 12; and consistent also with what, in the course of the many preceding Remarks, has appeared to be the uniform tenor of the *Holy Scriptures.*

BESIDES

§45. BESIDES the several passages in the Septuagint already mentioned in these Remarks, there are the following, amongst others, which plainly shew that the word ΨΥΧΗ is used to denote *a living principle, or the human animal soul, or spirit*:

Leviticus, ch. iv. ver. 2, 27; ch. v. ver. 1, 4, 17; ch. vi. ver. 2. Deuteronomy, ch. iv. ver. 9, 29; ch. vi. ver. 5; ch. x. ver. 12; ch. xii. ver. 15; ch. xiv. ver. 26; ch. xxvi. ver. 16; ch. xxx. ver. 2, 10.

And the following do also, besides those already cited, shew the superior distinction of ΠΝΟΗ and ΠΝΕΥΜΑ. And many more might be adduced to the same purpose:

Numbers, ch. xiv. ver. 24. Deuteronomy, ch. ii. ver. 30; ch. xxxiv. ver. 9. Psalm lxxviii. ver. 8. Job, ch. iv. ver. 15; ch. xxvi. ver. 4; ch. xxxii. ver. 9, 18. Luke, ch. xxiv. ver. 39. Acts, ch. xxiii. ver. 8, 9.

WE have seen, in the course of these Remarks, that in some instances the translation of the LXX varies exceedingly from our more modern versions from the Hebrew; and perhaps, in some places, in such a manner that it may even be doubted whether it was made from the same original text.

But I cannot finish these observations without adding, that, in such passages, we should be very careful not to conclude rashly (as some have done) that the Septuagint was, in those parts, a bad translation.

For; (to say nothing of the probability, that the persons

persons who were employed, at different times, in the various parts of that excellent work, were more likely to understand the true and full meaning of the *original words*, than more modern interpreters,) it is a question that may very fairly be asked, whether the translators who composed the Septuagint had not before them even *more perfect and exact copies of the original Hebrew text* than we now have ?

Probably they had. And there is the utmost reason to believe, that they adhered faithfully and closely to the original sense, in all parts ; since we find *Our Lord*, and his Holy Apostles, giving such sanction to this version.

546.

It has *itself* unquestionably been subject to some corruptions, and alterations, in the various *copies* of it : but as far as we can come at the true original, which, as I have before observed, seems to be always, most unquestionably, wherever the two celebrated copies, the Alexandrian and the Vatican, both agree entirely or nearly ; (and such are the passages I have most insisted upon;) as far as we can come at the true original, *there* it seems to be the best authority, we can have, for the reading or meaning of any part of Holy Writ.

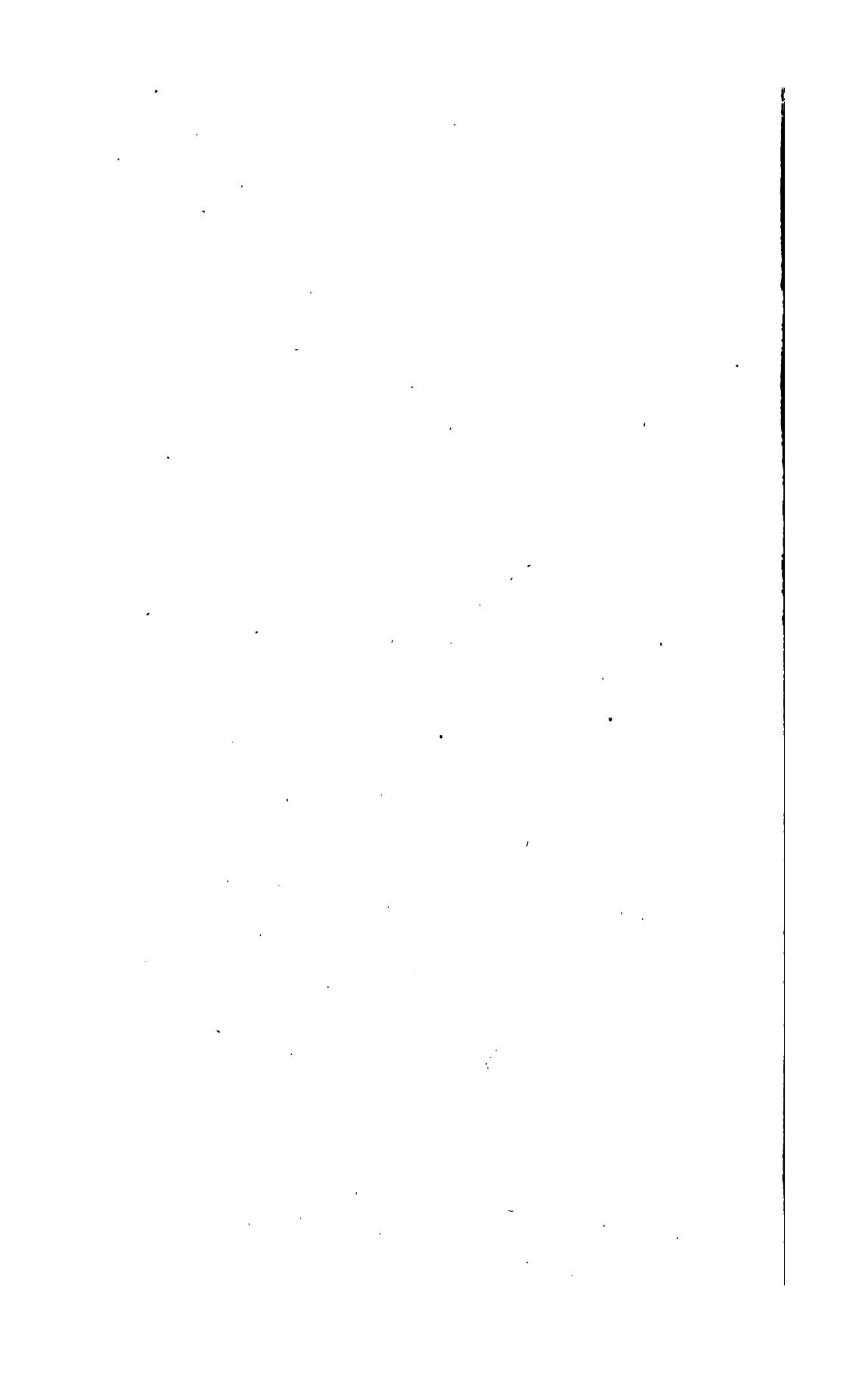
And, with regard to other translations, either in Greek, or in other languages, and especially such as profess to give only the *general sense*, in elegant vernacular expressions of such languages, without adhering *precisely* to the meaning of the individual words in the original : surely we ought to hesitate somewhat, before we allow them to contain the true and full import of the *Word of God*.—Because, if the translator lived in an age (as I am persuaded every one of us even *still* does,) *not yet fully enlightened* by the advantages and revelation of science ; or, if (though a man

learned in language) he chanced to be a man of dull apprehension, or unacquainted with the vast extent of truly philosophical ideas, he is too likely to have given us, as a just interpretation, only his own imperfect apprehension of the purport of each passage, rather than the deep and wondrous information contained in the original Divine Word.

These observations ought not, therefore, to be concluded, without a caution, that, as we have reason to believe the LXX did really adhere closely to the original copies before *them*, so, in translating *their* work, we should be as careful to adhere closely and minutely to the full purport and nice distinct meaning of the Greek words they made use of; endeavouring at the same time, as far as we are able, to illustrate *that* meaning faithfully, by the light of recent philosophical discoveries, relating to those glorious *Works of Creation*, which contain a manifestation of the wisdom and designs of the *Great Creator*, in expressions so addressed, to the human understanding, that *there is neither speech nor language, but their voices are heard among them.*

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(325*)

APPENDIX.

SECTION I.

CONCERNING

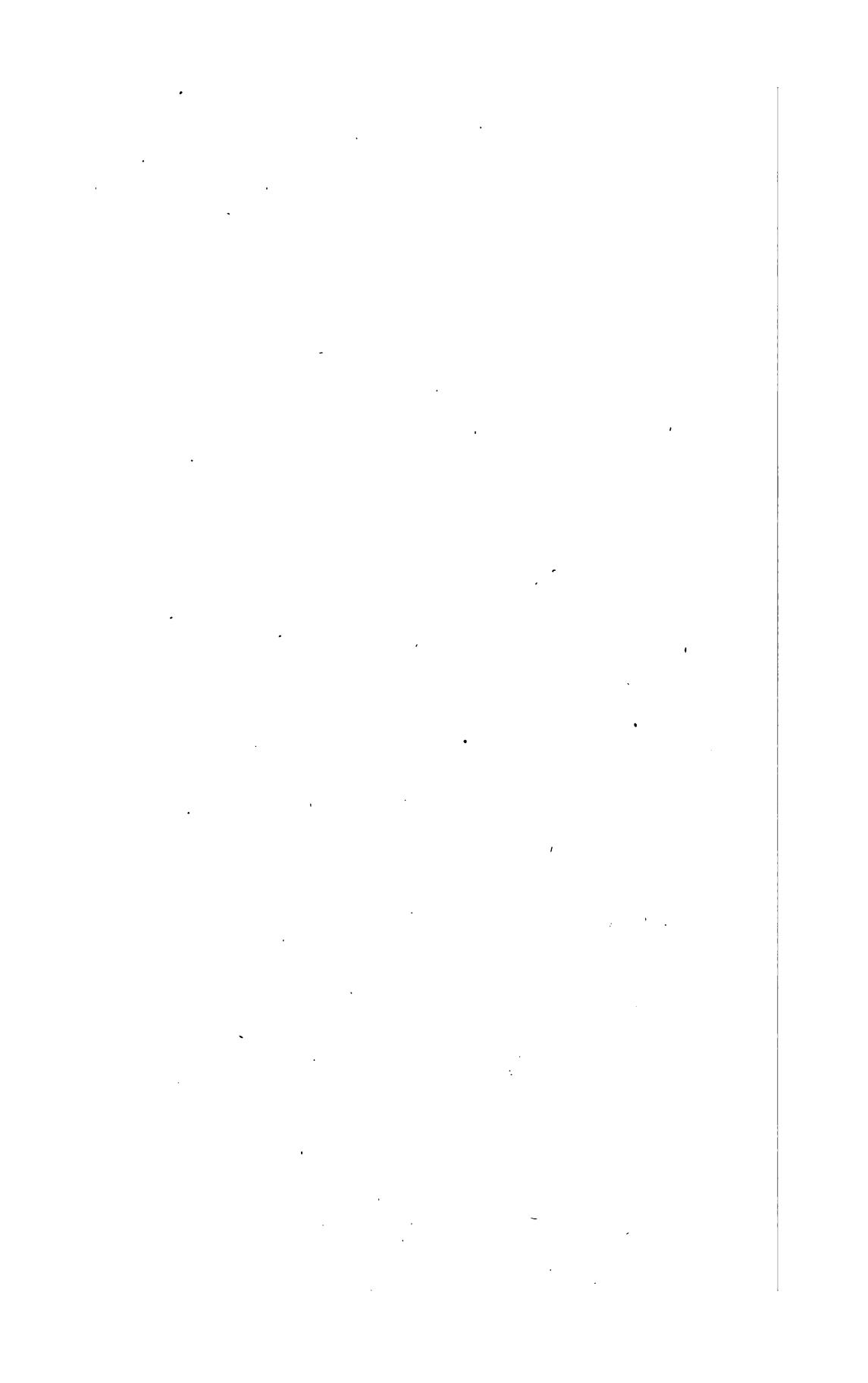
ST. PETER'S ACCOUNT

OF

THE DESTRUCTION OF THE EARTH,

BY FIRE.

VOL. II.



(325*)

APPENDIX.

SECTION I.

CONCERNING

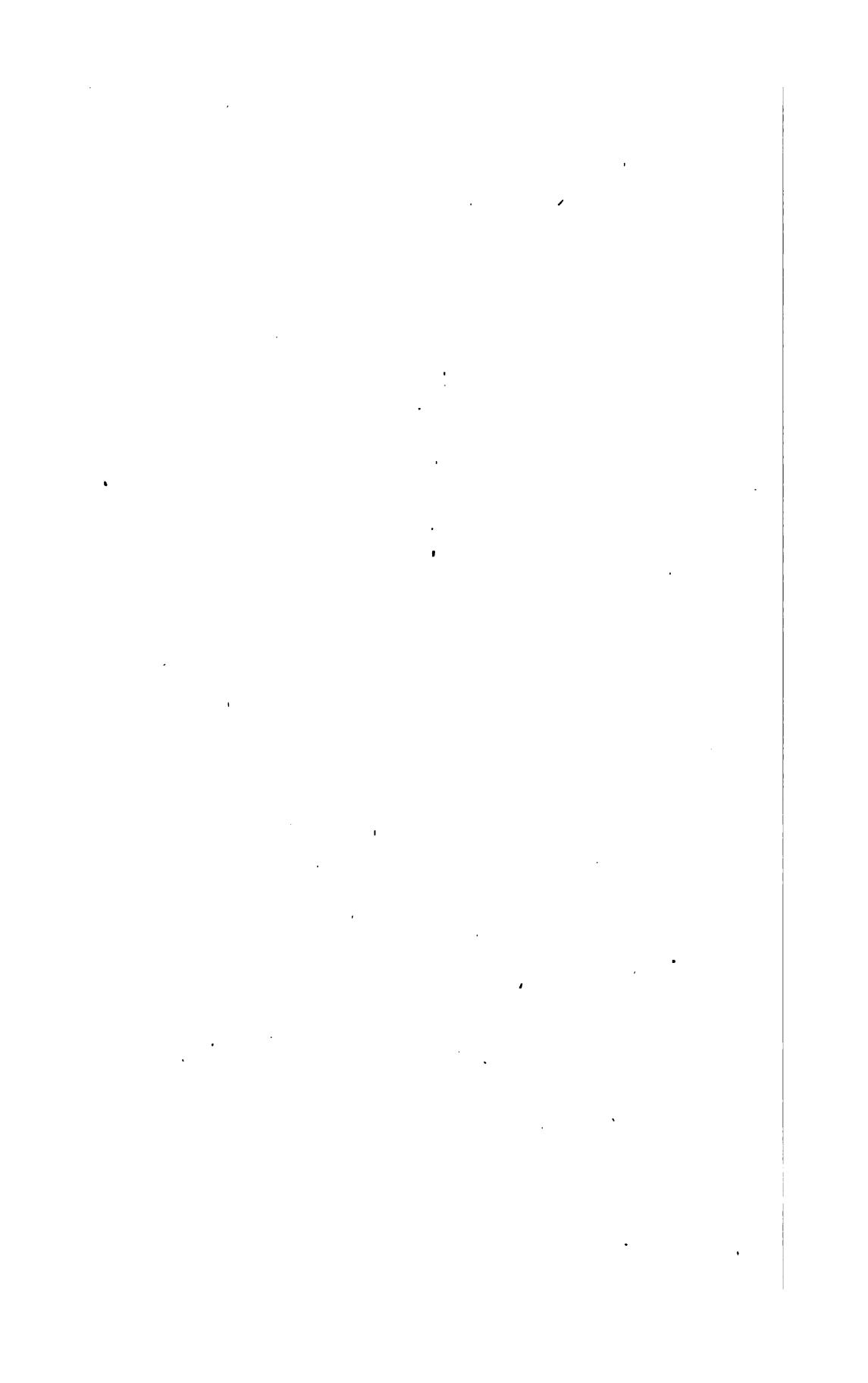
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years of the world ; or beginning of the great sabbath. And we cannot but *thence* be led to suspect, that the Apostle meant *something more*, by these words, than merely to inform us, *that a great length of time was the same to the Almighty as a short one*, as to the real completion of his promises. 552,

In short, we cannot but suspect that he meant to lead us to compute a certain *determined period* ; and even *one* exactly coincident with *that* mentioned by St. John, and also with *that* mentioned by Daniel.

After this we read :

9. Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (ὡς τινες βραδυτήτα ἡγεῖναι,) ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βελόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μελάνοιαν χωρῆσαι.

9. *The Lord doth not delay with regard to His denunciations, (as some men esteem delay to be,) but defers his anger towards us, not willing that any should perish, but that all should have space for repentance.*

10. "Hξα

plication of a diligent and serious endeavour to apprehend the true nature of it, as far as possible ; because of its close connection with what has been found to be the result of the foregoing remarks.

In the account given, by that Holy Apostle, of what shall happen at the final conclusion of the present Scene of things on earth, we read :

¶ Peter, ch. iii, ver. 7, &c.

7. Οἱ δὲ γῦν ἔργοι καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ τῷρι, τηρεύμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλέσεως τῶν ἀσεβῶν ἀνθρώπων.

7. *But the heavens and the earth, which now exist, are, according to the same word, kept in store, reserved for fire, unto the day of judgement, and destruction of impious men.*

And here we cannot but perceive, that the Apostle, by his mode of speaking, manifestly means, *by the present heavens*, nothing more than the present appearance of the sky and atmosphere, and of the heavenly bodies that (to our eyes) seem to be placed therein ; as contrasted with a *different appearance*, which they

they all once had, before the flood ; and as contrasted also with a different appearance, that they shall have, after the final consummation.

He also here contrasts the present state of the earth, as being preserved for a long space of time, such as it is, (and perhaps preserved by means of fire,) and as being intended to be destroyed by fire ; with the antediluvian state of it, which was preserved, (principally by means of water,) and intended to be destroyed by water.

And we may moreover observe, from the 551. Apostle's mode of expressing himself, that he means to speak principally of the *Final* and *Last* consequence of our Lord's coming ; even the *FINAL destruction of impious men*, and the *destruction of all the present scenery on earth*.

We read further :

8. Ἐν δὲ τῷτο μὴ λαυθανέτω ὑμᾶς,
ἀγαπητοῖ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς
χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

8. *But let not this one thing lie concealed from you, beloved, that ONE DAY IS WITH THE*

LORD AS A THOUSAND YEARS, AND A
THOUSAND YEARS AS ONE DAY;

And here again, it is impossible to read these words without recollecting, that the most *ancient* opinion in the Church really was, that as the *instituted week* consists of six days and a sabbath, so the duration of the *imperfect* state of the world, or earth, would be six thousand years; and then would come the *perfected state* of it, or its true sabbath.

And if to this we add the consideration of those words of our Lord, *Destroy this temple, and in three days I will build it up*; and consider the *three* days, in which his body lay in the grave, as typical of *three thousand years*, or rather (reckoning as the days *themselves*, during which his body lay in the grave, were computed,) of the several *portions* and *parts* of three thousand years which should pass between the time of His crucifixion, and being denied on earth, (when He *first* came as the Messiah,) and His *second coming* in glory: I say, if we consider all this rightly, we cannot but perceive that then the *dawn of the third* prophetical day will exactly coincide with the *end* of six thousand years

years of the world ; or beginning of the great sabbath. And we cannot but thence be led to suspect, that the Apostle meant *something more*, by these words, than merely to inform us, *that a great length of time was the same to the Almighty as a short one*, as to the real completion of his promises. 552.

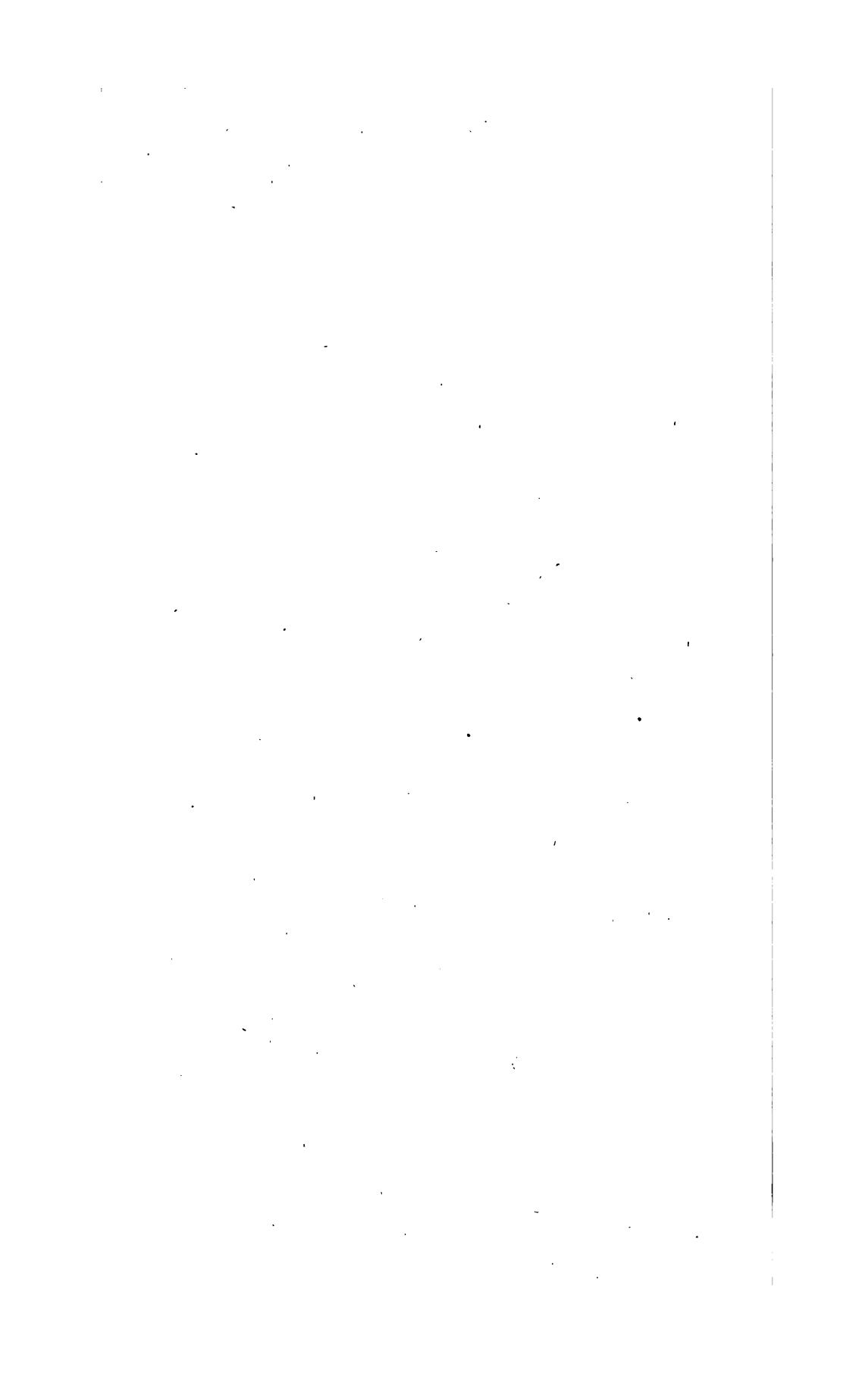
In short, we cannot but suspect that he meant to lead us to compute a certain *determined period* ; and even *one* exactly coincident with *that* mentioned by St. John, and also with *that* mentioned by Daniel.

After this we read :

9. Οὐ βραδύνει ὁ Κυρίος τῆς ἐπαγγελίας, (ὡς τινες βραδυτήτα ἡγενήσαι,) ἀλλὰ μαχροθυμεῖ εἰς ἡμᾶς, μὴ βελόμενός τινας ἀπολέσθαι, ἀλλὰ τάντας εἰς μελάνοιαν χωρῆσαι.

9. *The Lord doth not delay with regard to His denunciations, (as some men esteem delay to be,) but defers his anger towards us, not willing that any should perish, but that all should have space for repentance.*

10. " Ηξει



creasing, and *unquenchable*, or *not to be withstood*.

Further on we read, in the Book of Revelations :

Chap. xx. ver. 11.

II. Καὶ ἔδον Θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτῷ, ὃ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός.

II. *And I saw a great white throne, and Him that sat upon it, from whose presence the earth and the heaven FLED AWAY.*

And those words are surely exactly applicable to *what* would be the appearance, both to those spirits who either *dwell in* or are *received into* the sun, and to those who are left to remain on earth, on occasion of the earth's passing its *perihelion*, as an eccentric comet does, and then instantly *flying away* (in such orbit) into the regions of remote space.

And the idea of this being the case, is still further confirmed by the description in the xxist chapter of Revelations.

For there we read :

555.

Chap.

Chap. xxi. ver. 1, 2.

1. Καὶ ἔδον ἥρανὸν καινὸν καὶ γῆν και-
νὴν· ὁ γὰρ ὠρῶτος ἥρανὸς καὶ ἡ ὠρῶτη
γῆ ὠφῆλθε, καὶ ἡ θάλασσα ὡκ ἔσιν ἔτε.

2. Καὶ τὴν πόλιν τὴν ἀγίαν, Ἱερουσα-
λήμ καινὴν, ἔδον καλαθαίνεσαν ἀπὸ τῆς
Θεᾶς ἐξ τῆς ἥρανῆς.

1. *And I saw a new kind of heaven, and a new kind of earth; for the first heaven and the first earth was PASSED BY, and the sea was no more.*

2. *And I [John] saw the holy city, a new [kind of] Jerusalem, DESCENDING from God out of heaven, &c.*

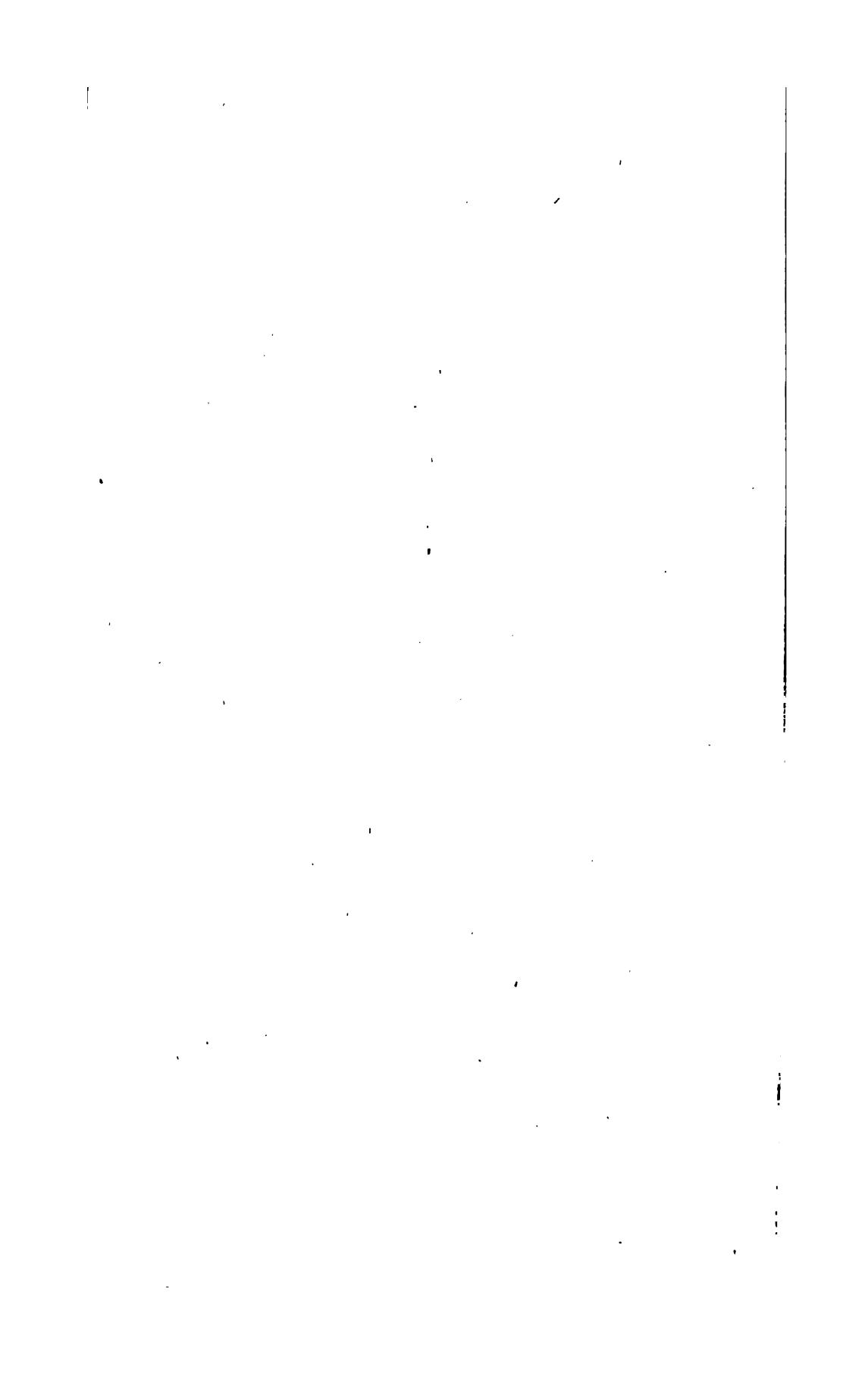
The first of these verses surely is descriptive of the new and glorious appearances, of the ground to dwell upon, and of the atmosphere around, which would of course, and unavoidably appear, to any spirit admitted to dwell upon the sun, (consistently with the ideas mentioned in the first part of this book.) And it is also as truly descriptive of the evaporation of the sea by the heat of the sun, on the earth's thus approaching near, in
conse-

consequence of an eccentric orbit being given to it ; and moreover, of the passing away of the earth, after that, as the body of a comet does pass away on its traject.

And whatever glorious scenery of city or country may ever appear in the sun, it must, on the first approach towards it, from *these* distant regions, appear as *descending down* from heaven, consistently with the second verse.

To which I have only to add, that the 556. *vivid colours*, and splendour, with which this city (whatever is meant by it) is said to appear, correspond exactly with what we may most philosophically conceive to be the appearance of bodies on the surface of the sun.

And as to what is said (ver. 16.) concerning *the length, and the breadth, and the height, being equal*, the meaning, to plain common sense, is surely intelligible enough, (as has been before observed;) namely, that there shall appear a great rising hill or mountain in the centre of the city, rising to as great an height as the walls extend in length or breadth. All which is exactly agreeable to the usual description given of this Place of



SECTION I.

THE following conclusions, although 549. they appear to be founded on a very considerable degree of *probability*, yet, not having such full and positive support from Holy Scripture as the preceding seem to have, are not ventured to be inserted amongst those Observations which were more particularly designed to form the contents of this Volume; and therefore have been reserved to be added by themselves in an Appendix, as *mere hints*, to any persons whose curiosity and philosophical enquiries may lead them to consider the subjects still more thoroughly and maturely.

And the first conclusion of this kind, which I have adventured to deduce, is concerning the celebrated Prophecy of *St. Peter*, relating to the Destruction of *this present Earth* by fire.

A Prophecy that rather demands our 550. attention on the present occasion; and the ap-

Y 3 plication

plication of a diligent and serious endeavour to apprehend the true nature of it, as far as possible ; because of its close connection with what has been found to be the result of the foregoing remarks.

In the account given, by that Holy Apostle, of what shall happen at the final conclusion of the present Scene of things on earth, we read :

2 Peter, ch. iii, ver. 7, &c.

7. Οἱ δὲ γῦν ὄρενοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ τῷρι, τηρεμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλέσας τῶν αἰσεῖνων ἀνθρώπων.

7. But the heavens and the earth, which now exist, are, according to the same word, kept in store, reserved for fire, until the day of judgement, and destruction of impious men.

And here we cannot but perceive, that the Apostle, by his mode of speaking, manifestly means, by the present heavens, nothing more than the present appearance of the sky and atmosphere, and of the heavenly bodies that (to our eyes) seem to be placed therein ; as contrasted with a *different appearance*, which they

they all once had, before the flood ; and as contrasted also with a different appearance, that they shall have, after the final consummation.

He also here contrasts the present state of the earth, as being preserved for a long space of time, such as it is, (and perhaps preserved by means of fire,) and as being intended to be destroyed by fire ; with the antediluvian state of it, which was preserved, (principally by means of water,) and intended to be destroyed by water.

And we may moreover observe, from the 551. Apostle's mode of expressing himself, that he means to speak principally of the *Final* and *Last* consequence of our Lord's coming ; even the *FINAL destruction of impious men*, and the *destruction of all the present scenery on earth*.

We read further :

8. Ἐν δὲ τῷτο μὴ λαυθανέτω ὑμᾶς,
ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς
χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

8. *But let not this one thing lie concealed from you, beloved, that ONE DAY IS WITH THE*

made ; made, in truth, not only to *all the nations upon earth*, but even (as the most fair translation, to avoid repetition, and to use the word *οἰκουμένη*, in what appears to be its truest meaning, will warrant) to *all the inhabitants of our system* : the manner, I say, in which *this address* is made, plainly shews, that the dreadful scene described, is a matter of much greater import, than any event relating merely to the Jewish nation.

The four next verses are merely a sublime poetical continuation of a description of slaughter ; and contain a declaration, that it is a day of vengeance, and retribution, on the enemies of the city and people of God.

5. "Οτι ἐμεθύσθη ἡ μάχαιρά με εν τῷ
ζερανῷ· ιδὲ ἐπὶ τὴν Ἰδεμαίαν καλαβίσεται,
καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ
χρίσεως.

5. *For my sword shall be [found to have been*] bathed in heaven: behold it shall come down*

* This mode of expression, although it may perhaps be thought somewhat exceptionable, seems to be the truest method

down upon Idumea, and upon the people of destruction, [the people destined to destruction,] with judgement.

6. Ἡ μάχαιρα Κυρίου ἐνεπλήσθη αἷματος, ἐπαχύνθη ἀπὸ σέατος [ἀργῶν] ἀπὸ αἷματος τράγων καὶ ἀμνῶν, καὶ ἀπὸ σέατος 560. τράγων καὶ κριῶν. ὅτι Θυσία τῷ Κυρίῳ ἐν τῇ Βοσόρ, καὶ σφαγὴ μεγάλη ἐν τῇ Ἰδυμαίᾳ.

6. *The sword of the Lord shall be [found to have been] filled with blood; [to have been] made fat with the fat of lambs, with the blood of goats and lambs; and with the fat of goats and rams; for there is a sacrifice to the Lord in Bozor [Bozrab], and a great slaughter in Idumea.*

7. Καὶ συμπεσθύται οἱ ἀγροὶ μετ' αὐτῶν, καὶ οἱ κριοὶ καὶ οἱ ταῦροι, καὶ μεθυ-

method of conveying what appears to be the full meaning of the *aoristus primus*, in this and the following verses, according to the idea given of its frequent import by Ward.

σθήσεται ἡ γῆ ἀπὸ τῶν αἴματος, καὶ ἀπὸ τῶν σέατος αὐτῶν ἐμπλησθήσεται.

7. *And the cultivated countries * shall also fall with them; and as to the rams, and the bulls, the earth shall even be soaked with [their] blood, and shall be filled with the fat of them.*

8. Ἡμέρα γὰρ κρίσεως Κυρίου, καὶ ἐνιαυτὸς ἀνταποδοσεως κρίσεως Σιών.

8. *For it is a day of judgement of the Lord, and a year of recompensing of judgement [for] Sion.*

And after this, the description does most obviously contain an account of what may very rationally be conceived to be the state of a comet, that approaches very near the sun at its perihelion, whether we are *really* to interpret the words literally or not.

561. Even if it be only a continuation of *poetical description*, yet it is a description so like what may be conceived to be a fact, in case of such

* The Vatican has ἀγροὶ, *the opulent or abundant*, instead of ἀγροὶ, *the farms or cultivated lands.*

a *real approach*, that it is almost impossible for a philosophical mind to avoid speculating upon it in that light; and especially as the whole description, in this prophecy, is so conformable to that given by St. Peter concerning the last day.

9. Καὶ σραφήσονται αὐτῆς αἱ φάραγγες εἰς τίσσαν, καὶ ἡ γῆ αὐτῆς εἰς θῖσον· καὶ ἔσαι αὐτῆς ἡ γῆ καιομένη ὡς τίσσα,

9. *And its* vallies shall be turned into pitch, and its soil [or dust] into brimstone. And the land thereof shall become burning as pitch [does],*

10. νυκτὸς καὶ ἡμέρας· καὶ ὡς σβεσθήσεται εἰς τὸν αἰῶνα χρόνου, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἕως, εἰς γενεὰς ἐρημωθήσεται, καὶ εἰς χρόνον τολύν· ἐκ ἔσιν ὁ παραπορεύομενος ἐν αὐτῇ.

* The word *αὐτῆς*, being in the feminine gender, seems to shew that it relates to ἡ γῆ, *the earth*, and to no other word.

10. *day and night; and it shall* not be quenched for THE SPACE OF AN AION: and its smoke SHALL ASCEND ON HIGH,*

562. *DURING THE EXISTENCE OF AN WHOLE RACE OF BEINGS †, and for a long space of time: there shall be none passing ‡ through it.*

How can it be possible to reflect on this description, without considering, that the *excessive heat* occasioned by the operation of the sun's rays upon a gross impure heterogeneous body abounding with sulphureous matter,

* This is a most *remarkable* expression, as translated in the Septuagint, and well deserves most serious philosophical attention, as describing what must so exactly form the appearance of the *coma*, or *tail of a comet*, according to Sir Isaac Newton's idea of it. See *Principia Mathematica*, LIII. prop. xi. prob. 21, Horsley's edition, Vol. III. p. 156, 157.

† Here the expression is similar to that of our Lord, when He says, Matthew, ch. xiv, ver. 34, *This generation, this race of beings, or of men, shall not pass away till all be fulfilled.*

‡ Οὐκ εἴη ὁ παραπομόμενος ἐν αὐτῷ. These words are not in the Vatican copy. Neither do they appear, by Dr. Grabe's manner of inserting them, to be in the original *Alexandrian copy*. But as they are found in his edition, I would not omit them.

like

like that of our earth, would produce such kind of effects?

It is most remarkable, however, that *this state* of things is described by such an uncommon and particular expression, as to be designed to continue for the space only of *an age*, (*εἰς τὸν αἰῶνα χρόνον*) and not as our translation, in our Bible, has it, *for ever and ever*.

The expression is not even *εἰς τὸν αἰῶνον τῶν αἰώνων*, and much less therefore ought it to be translated as if it was *εἰς τὰς αἰώνας των αἰώνων*.

II. Καὶ κατοικήσονται ἐν αὐτῇ οργεαὶ καὶ ἔχινοι, καὶ ἔβεις καὶ κόρακες· καὶ ἐπι-
βληθήσεται ἐπ' αὐτὴν σπαρτίον γεωμετρίας
ἔρημος, καὶ ὄνομένταυροι οἰκήσουσι ἐν αὐτῇ.

II. *And there shall dwell in it wild [fowl] birds, and horrid animals*, and clamorous birds, and ravens. And there shall be stretched out upon it a measuring line, of geometrical*

* It is almost impossible for a person acquainted with natural history, to avoid reflecting here, somewhat upon the remains of fossil *Echinis*, the proofs of a former change and alteration of the face of the earth.

[exact]

[exact] measure of desolation. And daemonical beings shall dwell in it.

12. Οι ἄρχοντες αὐτῆς ἐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς, καὶ τάντες οἱ ἄρχοντες αὐτῆς, καὶ οἱ μεγιστᾶς αὐτῆς ἔσονται εἰς ἀπώλειαν.

12. As to rulers in it, there shall be none such: for its kings, and all its rulers, and all its great men shall be gone into destruction *.

13. Καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἄκανθα, ἢ μνίδες ἢ ἄκανοι εἰς τὰ ὄχυρά ματα αὐτῆς· ἢ ἔσαι ἐπαύλεις σειρήνων, ἢ αὐλὴ σρεθῶν.

13. And thorns shall grow up in their cities, and nettles and brambles in its fortresses: and it shall be folds for foul insects †, and a court for unclean birds †.

14. Καὶ

* That is, plainly; such horrible beings as will be left to dwell there, shall be incapable of submitting to any Rule, or to any Order or good Government.

† H. Stephens, and Scapula after him, will justify this translation,

14. Καὶ συναγλήσσοιν δὰιμόνια ὄνοχεν-
ταύροις, καὶ βοήσονται ἔτερος ὡρὸς τὸν ἔτε-
ρον, ἐκεῖ ἀναπαύσονται ὄνοχένταυροι, εὔρον
γὰρ αὐτοῖς ἀνάπαυσιν.

14. *And horrible dæmoniacal beings shall 564. meet together, and shall cry out one to another; there dæmoniacal beings shall rest; for they have found for themselves [there] a place of rest,*

15. Ἐκεῖ ἐνόσσευσεν ἔχινος, καὶ ἔσωσεν ἡ
γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας
ἐκεῖ ελαφοι συνήντησαν, καὶ ἴδου τὰ πρόσωπα
ἀλλήλων.

15. *There the horrid animal has made its nest, and the earth has preserved its proper offspring [or children] with safety. There wild stags have met together, and have seen the faces of each other, [i. e. have encountered.]*

16. Ἀριθμῷ παρῆλθον, καὶ μία αὐτῶν
translation, if I rightly apprehend their observations;
which are, however, of such a kind, that decency requires
us to say little upon the subject.

ἐκ ἀπώλετο, ἐτέρα τὴν ἐτέραν ἐκ ἐξεζήτησαν, ὅτι Κύριος ἐνετέλατο αὐτοῖς, καὶ τὸ πνεῦμα αὐτὸς συνήγαγεν αὐτά.

16. *In number it is full; and not one of these is lost; none of them have enquired after any one of themselves in vain*; for the Lord hath given commandment to them; and His Spirit hath gathered them together.*

17. *Καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτὸς διημέρισεν βόσκεσθαι εἰς τὸν αἰῶνα κληρονομήσετε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ' αὐτῆς.*

565. 17. *And He Himself casteth for them their lots; and his hand hath allotted to them [their place] to be fed. For the aion ye shall inhabit it; to a generation [consisting] of generations, [i. e. for the duration of an whole race of beings;] ye shall rest, or remain upon it, [i. e. as I apprehend, upon the earth, in such a state.]*

* This peradventure may be found a *dreadful denunciation* for those who have formed, in any shape, dangerous connections.

Dr. Owen has observed *, that the prophecy of Isaiah had the misfortune to meet with the *worst* translation of any book in the Septuagint version ; yet still it is very extraordinary, that, with all its defects, it approaches, in this instance, so much nearer to the translation given us by Bishop Lowth, from the Hebrew, than that in our Bible.

The sense also appears surely to be more nervous and intelligible.

And it would be a great omission not to add, that Bishop Lowth observes, in his Notes †, " that *Edom* and *Botsra* (or *Boz-rab*) are only put, and named, as describing the *enemies* of the people and kingdom of God in general : and that therefore this prophecy has a view to events still future ; and to some great revolutions to be effected in latter times, *antecedent* to that more perfect state of the kingdom of God, which is finally to take place on earth ; and even serving to introduce it."

Whence it is obvious, that the learned

* In his learned Account of the Septuagint Translation, p. 6.

† Page 171.

Bishop's idea of the general purport of the prophecy corresponds exactly with mine, as to its relating to a *final* destruction of the impious, and an introduction of a state of perfect bliss for the servants of God: only the Bishop applies it to what is to take place more *immediately*, on the second coming of our Lord, previous to the glorious renovation of things *on earth*; whereas I must venture to conceive it (in consequence of several other corresponding passages in Scripture) to be rather applicable to the *final* conclusion of all things *on earth*, *after that great restoration*;—and even to the full consummation described by St. Peter;—when the earth itself shall be destroyed by fire, and the servants of God shall be removed to a better habitation.

We have surely in all these verses of the 34th chapter of Isaiah, a description of what may very philosophically be imagined to happen, if *this earth* be at last turned into a *comet*; after the *Sons of God* (the whole assembly of those *who are redeemed*) have departed finally from its surface, by means of their being taken up into the Sun, in their glorified

glorified bodies*, on the earth's making so near an approach, in an eccentric orbit, to that heavenly luminary.

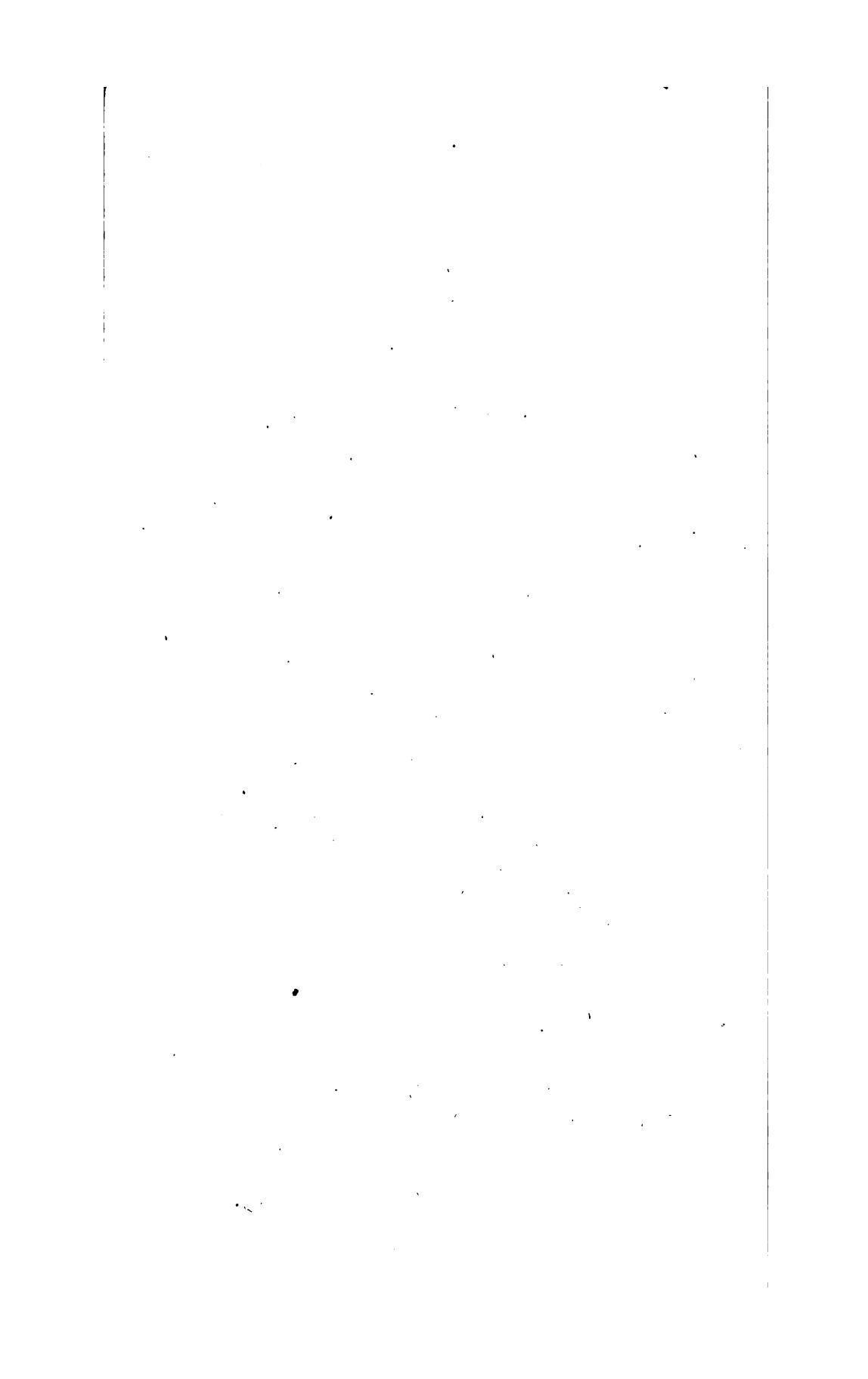
And in the 35th chapter, although we have there indeed a *typical* description of the blessed effects of the preaching of the Gospel in general; yet we seem to have truly, much rather, a precise description of the glorious condition in which the Servants of God shall be placed, either in the Sun,—or in some other World of Bliss,—than of any thing that has come to pass, or is to take place upon *this earth alone*.

In the 4th verse of the sublime chapter of Isaiah, first referred to, we have the description of a *transit* similar to that of a comet in the rapid part of its orbit, and exactly answerable to what must be the appearances upon a body falling towards the sun as a comet does. And in the 9th and 10th verses, we have surely a description both of what must be the scene of things on the face of a

567.

* This seems to be that *great event* at the *end* of the day of judgement, to which 1 Theff. ch. iv. ver. 17, has an especial reference. And it is such an one as accords very much with the conclusions drawn by Dr. Mac- knight, in his very learned work lately published, p. 47.

comet,



(355*)

APPENDIX.

SECTION II.

CONCERNING

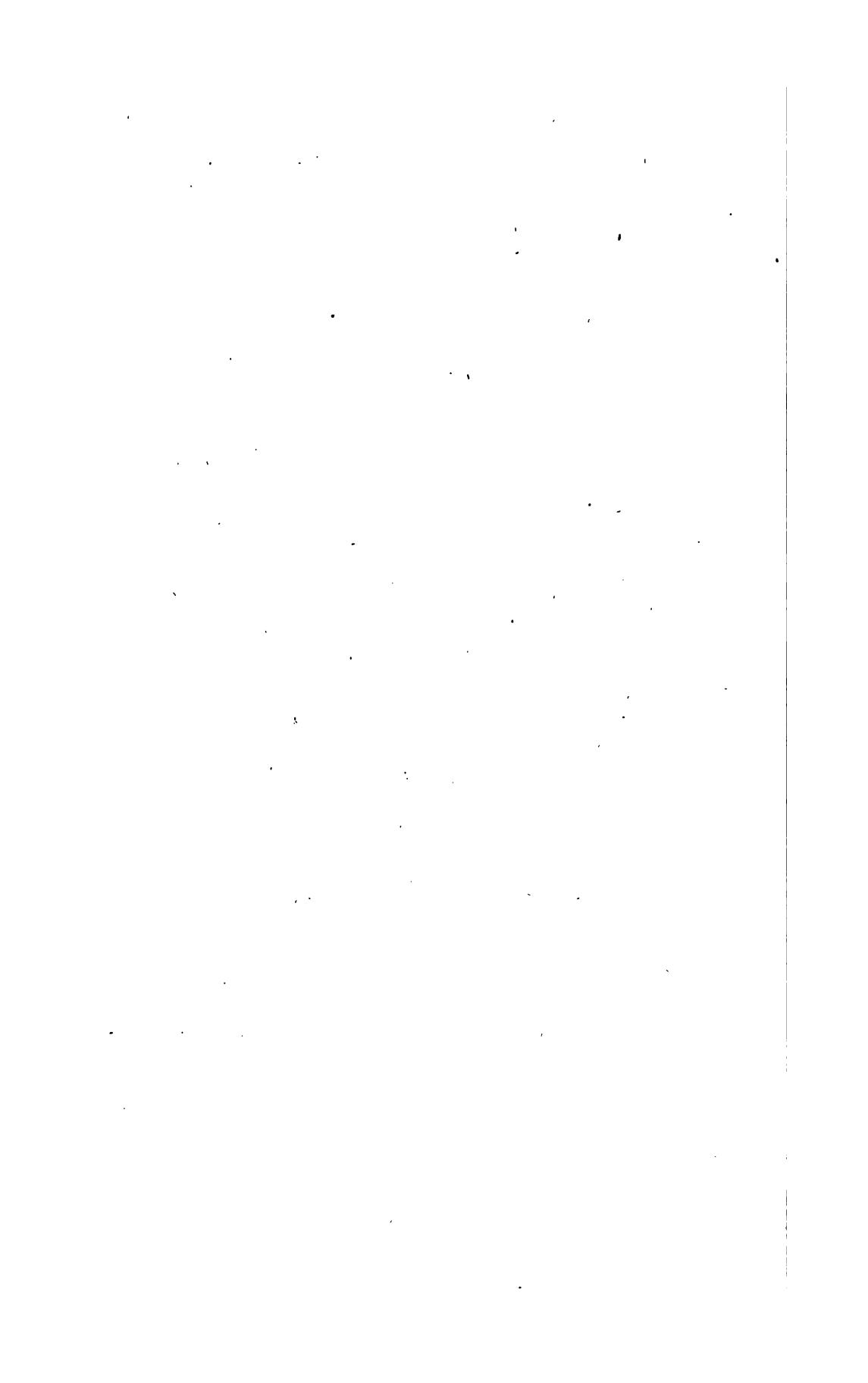
THE EXPRESSIONS RELATING TO

THE PIT;

AND

THE LOWER, OR NETHER PARTS OF THE EARTH.

VOL. II.



SECTION II.

HAVING ventured to give such full scope ^{569.} to philosophical enquiry, and to the illustration to be deduced from thence, with regard to the celebrated passage in the Epistle of St. Peter; I cannot now finally omit observing, that there is still another most remarkable passage in Holy Scripture, which seems so manifestly to have an important allusion to *the real configuration of the earth*, even when examined with every allowance possible, and to be confirmed by such a variety of different expressions and oblique references to it in various other parts of Holy Writ; that although we ought not too hastily to form conclusions therefrom concerning the exact structure of our globe, or concerning the state of any departed spirits; yet it ought not to be passed by entirely unnoticed, and without consideration; whilst we are endeavouring to apprehend *philosophically* what is written in the Word of God.

570. The passage is this, as it stands in the Septuagint :

Psalm lxiii. ver. 10.

Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν
με.
·Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς.

And may be thus rendered literally :

*And these have sought my life in vain ;
They shall go into THE VERY LOWER PARTS
of the earth.*

Our version, in the Book of Common Prayer, has it, ver. 10.

*These also that seek the burt of my soul :
they shall go UNDER the earth.*

Or, as it is in the translation in the Bible, still more strongly :

*But those that seek my soul to destroy it, shall
go INTO THE LOWER PARTS OF THE EARTH.*

Which

Which remarkable mode of expression the learned Mr. Green confirms, in his laborious and accurate translation of the Psalms from the Hebrew; for there we read :

*They seek to destroy my life ;
But they shall go into the LOWER PARTS OF
THE EARTH.*

Now it must instantly occur to any one who uses himself to *think* at all deeply, or to reflect with due attention,—what is, or can be meant by these words. Surely, not to wish the death of an enemy:—for *that* we are forbidden to make the object of our wishes, in every part of Scripture; and Solomon is commended greatly, by Almighty God Himself, for not doing any such thing *.—We cannot therefore suppose the holy prophet David, who had so cautiously spared the life of Saul, should do that.—And if *that* is not their meaning, what then is?—Surely if it is not merely a declaration that they shall die, some time or other, and descend into the grave;—for that was the lot of all men,—both

571.

* 1 Kings, ch. iii. ver. 11.

of his best friends, as well as of his enemies:— and besides, the grave is not *the very lower or interior part of the earth*.—It therefore meant something more; and, being a prophetical declaration, must, one would think, mean, that those who were enemies to the truth, and on that account enemies to David *the prophet*, and to THE MESSIAH, that *they* should not only die, as his best friends and good men did, and as himself also should do *; but should moreover go to some different place of abode.— They should go *into the lowest parts of the earth*.

But *where* can this be?—It can (if we rightly, and in a philosophical light consider the matter) be no where but *in some cavity* in the centre of the earth.—And such a cavity (if there be such an one) is, and must needs be, a *bottomless pit*; for every part of the shell thereof is a *roof*; and every part also a *bottom*: and there is no fixed *bottom*, nor any such distinction as *a bottom*; although *those* who inhabit that dreadful region, (if any such there be,) will be *antipodes* to those who dwell every where on the exterior surface of the earth.

* *Acts, ch. ii. ver. 29.*

In this wretched state, if their organs are at 572. all similar to ours, they must needs have no light, except what proceeds from inflammable matter bursting forth interiorly from that shell. And, instead of a bright sun to illuminate their atmosphere, they must continually behold above them *a black globe* of darkness, in the part at the centre, to which the beams of their inflammable matter can hardly reach sufficiently to cause any illumination.

This is a dreadful lucubration:—yet it is neither a presumptuous one, (since we are led to it by the words of Scripture,)—nor an unphilosophical one.

For, I may add; that to speculative minds it must appear, upon the truest philosophical principles of gravitation, that if the earth is indeed a mere shell, (as the Holy Scriptures seem, in so many places, to declare it to be,) the sea would never descend, by the power of gravity, into this cavity, to fill it; but would be confined to the two, convex and concave, surfaces of such a sphere,

And it must moreover appear, that, considering duly the component parts of all those solid substances which we are acquainted

A a 4 with;

with ; and apprehending rightly how very great a part of them is found now (in consequence of recent experiments and discoveries) to be merely *fixed water*,—*fixed air*,—and even *fixed fire* :—and how very little *caput mortuum*, or *real solid earth*, is ever left in any of them after a chemical analysis : it must, I say, moreover appear, even on the truest philosophical principles, that it is much more likely that the marvellous consolidation which exists, and which we call *earth*, should be confined to a *shell above* the interior *water*, *air*, and *fire* ; and *below* the superior *water*, *air*, and *fire* ; (i. e. in reality in the midst of both ;) than that it should continue solid down to the centre of the earth ; where, upon philosophical principles, the lower it descended, in that case the more remote it would be from these *three substances*, which are now discovered to constitute the greatest part of all solid or consolidated bodies whatsoever.

573. And as the idea of such a configuration of the earth is no ways inconsistent even with mathematical principles ;—so we find this idea of the *solid earth* being a mere shell, to be exactly consonant also (considering the great

vacuity

vacuity within) to that expression, in Holy Scripture, of its being founded upon *nothing*, and stretched over the *empty place*.

Job, ch. xxvi. ver. 7.

Our translation has it :

He stretcheth out the North over the empty place, and hangeth the earth upon nothing.

But the Septuagint has it :

Ἐκλέγων βορέαν ἐπ' ἀδείᾳ,
Κρεμυγῶν γῆν ἐπ' ἀδενός.

Which, if we consider the part of the earth where the writer of this Book most probably dwelt, we may thus translate :

Stretching the North (i. e. the great continent) upon nothing;—and hanging (or founding) the earth upon nothing.

So also it is consonant to that expression of the Royal Psalmist :

Psalm xxiv. ver. 2.

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For he hath founded it upon the seas, and established it upon the floods.

Αὐτὸς

Αὐτὸς γὰρ ἐπὶ Θαλασσῶν ἐθεμελίωσεν
αὐτὴν,
Καὶ ἐπὶ ωλαμῶν ἡτοιμασεν αὐτὴν.

And again to that of St. Peter, in his Epistle, where he describes the state of the antediluvian earth, or of the earth just after its creation. That it was,

2 Peter, ch. iii. ver. 5.

Γῆ ἐξ ὑδάτος, καὶ δι' ὑδάτος συνεσώσα.

Which we translate: *The earth standing out of the water, and in the water.*

And which, howsoever it be translated, is a description that can hardly be rendered intelligible, unless we suppose the solid earth to be a *shell*, such as is here described: and in that case it is an account most perfectly and truly philosophical.

I should cease to say any thing further on this speculative subject, (with regard to which I desire to be understood to speak with great hesitation, and caution,) and should immediately proceed to cite the passages of Scripture

ture referred to, but that there has been *one actual most important experiment* made, which at first sight may seem to be inconsistent with the conclusion in question, and which it would therefore be a great omission to disregard on this occasion;—and that is, the experiment made by the direction of the *Royal Society*, to examine what effect mountains have, by their lateral attraction, on any plummet. In consequence of which experiment it was accurately concluded, by our most celebrated Astronomer Royal, Dr. Maskelyne, that the interior parts of the earth must be much *more dense* than the exterior.

575.

This conclusion, however, when duly weighed and examined, will not be found so positively to contradict what we are led to infer, concerning an internal cavity, from the words of Holy Writ, as it seems to do in the first instance. It may perhaps, on the contrary, when it is rightly and more fully considered, even tend to confirm the idea which those words seem to lead us to adopt.

That able philosopher Dr. Maskelyne*,

* Phil. Trans. Vol. XLV. p. 532.

having

having given an accurate account of the observations made on the mountain of Schehallien, for the purpose of finding the full effect of its attraction on the plumb-line of any astronomical instrument, by order of the Royal Society, assisted by the munificence of his present Majesty, finally adds :

“ Having come to a happy end of this experiment, we may now consider several consequences flowing from it, tending to illustrate some important questions in natural philosophy.

1st. “ It appears from this experiment, that the mountain *Scheballien* exerts a sensible attraction ; therefore, from the rules of philosophising, we are to conclude, that every mountain, and indeed every particle of earth, is endued with the same property, in proportion to its quantity of matter.

2dly. “ The law of the variation of this force, in the inverse *ratio* of the squares of the distances, as laid down by *Sir Isaac Newton*, is also confirmed by this experiment : for, if the force of attraction of the

576. “ hill had been only to that of the earth, as the matter in the hill to that of the earth, “ and

" and had not been greatly increased by the
 " near approach to its centre, the attraction
 " thereof must have been wholly insensible.
 " But now, by only supposing *the mean den-*
 " *sity of the earth to be double to that of the*
 " *hill*, which seems very probable from other
 " considerations, the attraction of the hill
 " will be reconciled to the general law of the
 " variation of attraction in the inverse dupli-
 " cate ratio of the distances, as deduced by
 " Sir Isaac Newton, from the comparison of
 " the motion of the heavenly bodies with the
 " force of gravity at the surface of the earth ;
 " and the analogy of nature will be pre-
 " served.

3dly. " We may now therefore be allowed
 " to admit this law ; and to acknowledge,
 " *that the mean density of the earth is at least*
 " *double of that at the surface*, and conse-
 " *quently that the density of the internal*
 " *parts of the earth is much greater than near*
 " *the surface*. Hence also the whole quan-
 " *tity of matter in the earth will be at least as*
 " *great again as if it had been all composed*
 " *of matter of the same density with that at*
 " *the surface, or will be about four or five*
 " *times as great as if it were all composed*
 " *of*

" of water. The idea thus afforded us, from
 " this experiment, of the great density of the
 " internal parts of the earth, is totally * con-
 " trary to the hypothesis of some naturalists,
 " who suppose the earth to be only a great
 " hollow shell of matter, supporting itself
 " from the property of an arch, with an im-
 " mense vacuity in the midst of it. But were
 " that the case, *the attraction of mountains,*
 " *and even smaller inequalities in the earth's*
 577. " *surface, would be very great †, contrary to*
 " *experiment, and would affect the measures*
 " *of the degrees of the meridian much more*
 " *than we find they do; and the variation of*
 " *the gravity in different latitudes in going*
 " *from the equator to the poles, as found by*
 " *pendulums †, would not be near so regular*
 " *as it has been found by experiment to be."*

Dr. Maskelyne adds: " Some may doubt
 " whether the density of the matter near

* Here I must beg leave to doubt as to *this conclusion* ;
 because such an hypothesis may be equally reconciled, by
 only allowing a rapid increase of density in the shell, to-
 wards the most interior parts.

† That would indeed be true, if the shell were *thin* in
 proportion to its diameter, and of *uniform density* ; but
 not if the shell be of vast thickness in proportion to its
 diameter, and its more interior and lower parts vastly
 more dense than its exterior and higher parts.

" the

“ the surface of the earth may not be subject to considerable variation.” And surely we may subjoin to this observation, that it not only most probably *may* be subject to such variation, but most certainly is so: since we know, from chemical experiments, that strata of stone and marble not only differ in their specific gravities and component parts from one another, but even different parts of the same stratum vary exceedingly in that respect; and so in like manner do different parts of the same species of ore* and spar. And we may therefore conclude, that the interior parts of the earth, nearer to the centre, do perhaps differ still more exceedingly.

I must venture then to observe, upon the whole, that the circumstance of the attraction of the mountain SCHEHALLIEN being in reality so much greater than might be expected, from the proportion that the contents of its mass bear to the contents of the mass of the earth, 578. according to their computed bulks, (which fact is acknowledged,) that even this very circumstance, at first sight, (although it is in-

* Watson's Chemical Experiments, Vol. I. p. 202; Vol. II. p. 208; and Vol. III. p. 213, 215.

deed to be accounted for from the near approach of the plummet to the centre of the mountain, perhaps entirely, and at least in some degree,) might nevertheless induce a suspicion, that the mass of the earth is not so uniformly solid throughout as we have been apt to imagine.

For, after all, if the *interior* mass of earth should chance to be not of quite the density supposed by Dr. Maskelyne, a part of this extraordinary attraction of the mountain may be occasioned by there being really an *internal cavity*; and therefore by there being an *unequal* attraction, even according to the Professor's own mode of reasoning: because he says, and admits (in the very words which I have cited) that were the earth hollow, so as to contain an interior cavity of such great extent as some have supposed, *that the attraction of mountains would be very great*, and even *so much so* as to be *contrary to experiment*.

And whether such suspicion is to be allowed or no, I may venture to affirm, that even Professor Maskelyne's very philosophical solution of this matter is no ways inconsistent with the idea of an *internal cavity*, under certain limitations.

For that solution is founded only upon a supposition, that the density of the whole mass of the earth is nearly twice as great as that of the parts near the surface; whence he draws the inference, that therefore the proportion of the attraction is exactly right, if we allow for the greater distance of the plummet from the centre of the earth, and the very near approach of the plumb-line to the centre of the mountain.

Still, however, (notwithstanding all this be true,) yet, if we conceive the earth to be *an hollow shell of great thickness*, in proportion to its diameter, and conclude the *interior*, and *innermost, or lower parts of that shell*, to be of much greater density than the exterior and higher parts nearer the surface; although only a little more dense than the proportion assigned by the Professor; the phænomena, even upon Sir Isaac Newton's principles, with regard to the diminution of the attraction in the inverse *ratio* of the squares of the distances, will be accounted for just as well.

And that the interior and lower parts of such shell should be even immensely more dense than the higher and more exterior parts,

is most rational to conclude; both because the additional pressure and gravitation of the parts above would tend to compress them still further; and because their continued attraction towards one another, and moreover, even towards the superincumbent mass, (which combination of attractions was perhaps one means of forming, from the very first, such solid interior shell as left an empty cavity within, and prevented the consolidated particles of matter from filling up the whole void,) because I say such attraction would still further add to the density.

Mr. Hutton, in his curious Paper*, containing the calculations made in consequence of this most important experiment on the attraction of *Schehallien*, confirms the judicious observations of Professor Maskelyne, concerning the mean density of the earth; but with circumstances, and observations, which even, tend to corroborate what I now venture to suggest.

580. He ascertains the density upon the whole to be to that of the hill as 9 to 5; and about $4\frac{1}{2}$ times denser than water †.

* Phil. Trans. Vol. LXVIII. p. 781.

† Ibid. p. 783.

Nevertheless, his observations, if candidly considered, do but confirm the possibility of the conclusion I have formed, consistently with the words and descriptions of Holy Writ: for he says*, (and very guardedly,) “ It follows, that there must be, *somewhere* “ within the earth, *towards* the more central “ parts, great quantities of metals, *or such like* “ *dense matter*, to counterbalance the lighter “ materials, and produce such a considerable “ mean density:” which conclusion does by no means preclude the idea of an *bollow cavity* in the most interior part of all, or of such a kind of shell as I have ventured to describe; because if there be but such dense conformation in the lower part of the shell, the whole end is answered.

And that such a shell may really exist, even if the lower parts of it be only somewhat, and but a little more dense than the metals we are acquainted with, appears from Mr. Hutton’s subsequent observations; although, in reality, we have reason to suspect it to be much denser; and a most *adamantine* wall indeed.

“ If,” says Mr. Hutton †, “ we suppose, for

* Phil. Trans. Vol. LXVIII. p. 783.

† Ibid.

“ instance, the density of metal to be *ten*,
 “ which is about *a mean* among the various
 “ kinds of it, the density of water being *one*, it
 “ would require sixteen parts out of twenty-
 “ seven, or a little more than one half of the
 “ matter in the whole earth, to be metal (or
 “ matter) of this density, in order to compose
 “ a mass of such mean density as we have
 “ found the earth to possess by our experi-
 “ ment.”

581. The whole result of this celebrated experiment, therefore, when candidly considered, does not create any substantial objection to the conclusion which we have been led to draw from the words of Holy Scripture.

It is most obvious, if the habitable earth be a mere shell, that, in order to prevent its being dissolved, and breaking to pieces, as well as from the necessary effects of gravitation, the interior parts of that shell must needs be of a most prodigious strength and density beyond the exterior parts.

And, if the interior parts of the earth be really of such strength and density, then they will as equally produce the extraordinary effects of superior attraction, as if the earth were *throughout* completely solid, with an increasing

increasing solidity *downwards toward the centre.*

The true final conclusion, therefore, to be drawn from the observations upon *Schehallien*, (provided we have any good grounds, *from other means of information*, to believe the earth to contain an hollow concavity,) is, perhaps, merely that the dreadful walls of that prison, in the centre of the earth, are indeed, (to use a poetical expression,) *adamantine walls.*

We will now then proceed to enquire what the Holy Scriptures intimate concerning this matter ; and if the conclusion, from its declarations, appear strong and weighty, I doubt we must infer, that whereas every star and sun seems to be an heaven, and every planet an habitation of *imperfect beings*, training up to everlasting bliss, if they can be persuaded to receive it ; so every *interior* concavity of every planet is a dreadful prison—perhaps to confine those, whose wilfulness and obstinacy renders it impossible for them to be safely left at large.

May I be allowed, with trembling, and 582. without being accused of indulging a presumptuous and too daring speculation, to

venture one hint more? and to say, that perhaps the interior of each planet, *although a prison*, is yet a prison from which there *may be deliverance*.

They may be *visited after many days*, as the prophet Isaiah expresses it,

Ch. xxiv. ver. 22.

According to our translation :

*They shall be gathered together, as prisoners are gathered, in the PIT, and shall be shut up in the prison, and after many days shall they be visited**.

583. Let me not be understood to speak, however,

* In the Septuagint, the words run thus, in the Alexandrian copy :

Isaiah, ch. xxiv. ver. 22.

22. Καὶ συνάξοιν συναγωγὴν αὐτῆς, καὶ ἀποκλείσοντιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσαι αὐτῶν.

And thus, with a little difference, in the Vatican copy :

22. Καὶ συνάξοι συναγωγὴν αὐτῆς εἰς δεσμωτήριον, καὶ ἀποκλείσοντιν εἰς ἀχύρωμα· διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσαι αὐτῶν.

And

ever, otherwise than with the utmost caution, doubt, and dread, as seeing a glimpse of light and truth, as at a great distance, and scarcely daring to trust to it, lest I should be deceived myself, or deceive others.

These things, therefore, I have mentioned only, in *an Appendix*, as *bints*, which may create useful caution and fear, and cannot be a ground for any presumptuous conclusions.

Let us now consider the words of Holy Writ concerning this matter.

We have not only the declaration which originally occasioned these observations, concerning a place of confinement and punishment *under the earth*, or *in its very lower parts*; but we find, moreover, these fearful expressions :

Psalm lxxix. ver. 15.

15. *Let not the water flood overflow me,*

And the literal translation may be nearly the same of both.

22. *And they shall gather together the whole assembly of them, and shall shut them up in a fast place, and in a prison : [and] after many generations there shall be an inspection [or VISITATION OF THEM].*

*Neither let the deep swallow me up, and
LET NOT THE PIT SHUT HER MOUTH
UPON ME.*

Both of our versions, and also Mr. Green, in his translation of the Psalms, agree in translating this passage as referring to *a pit*, (or rather to *the pit*, by way of eminence;) which surely means something more than merely the grave. And the LXX seem to have had precisely the same idea :—

The words, both of the Alexandrian and Vatican MSS. being without variation, and as follow—

Psalm Ixix. ver. 16.

584. 16. Μή με καταπονήσάτω καταιγίς
ύδατος,
Μηδὲ καταπίέτω με βυθός,
Μηδὲ συσχέτω ἐπ' ἐμὲ φρέαρ τὰ
σόμα αὐτῷ.

So again, as it stands in our version, we read, in

Ezekiel, ch. xxvi. ver. 20.

20. *When I shall bring thee down, WITH
THEM*

THEM THAT DESCEND INTO THE PIT,
with the people of old time, and shall set them
 IN THE LOW PARTS OF THE EARTH, in
places desolate of old, with them that go
 DOWN TO THE PIT, *that thou be not in-*
habited; and I shall set glory in the land of the
living.

And the mode of expression adopted by the LXX, is, if possible, still more remarkable, and full of energy; for *βοθρός* is used instead of *φρέαρ*: which shews it was not intended to describe a mere well, or pit; but a most *vile excavation, or cavity, like a dungeon, a place of punishment or torment**. It stands thus, with very little variation, both in the Alexandrian and Vatican copy:

Ezekiel, ch. xxvi. ver. 20.

20. Καὶ καταβιβὼ σε πρὸς τὰς κατα-
 βαίνουσας εἰς βόθρου πρὸς λαὸν αἰώνος, καὶ
 κατοικιῶ σε εἰς τὰ βάθη τῆς γῆς ὡς ἔρημον
 αἰώνιον μετὰ καταβαίνοντων εἰς βόθρου, ὥπως
 μὴ κατοικηθῆς, μηδὲ ἀναστῆς ἐπὶ γῆς ζωῆς.

* H. Stephens informs us that this word implies a species of torment or punishment.

585. 20. *And I will make thee to descend*, to those that are descended to the vile excavation; to the people of [ancient times, or of] THE AION †: and I will make thee to abide in the*

* The Vatican copy has καταβιβάσω instead of καταβιβεῖ, and ἀνατῆν instead of ἀνασαῦν.

† There is a great peculiarity in this expression; for it seems to imply something much more than merely *the people of old*; and leads us to recollect a similar expression of the the Apostle St. Paul, in his Epistle to the Corinthians; where he speaks of the God of THIS AION, nearly in the same manner as the Prophet does of the People of THE AION.

2 Cor. ch. iv. ver. 4.

4. Ἐν οἷς ὁ Θεὸς τὰ αἰῶνα τάττε ἐτύφλωσε τὰ νοηματα των ἀπίστων, εἰς τὸ μὴ αἰγάλευσαι αὐτοῖς τὸν φωτισμὸν τὰ εὐαγγελία τῆς δόξης τῆς Χριστοῦ, ὃς ἐγιν εἰκὼν τῆς Θεοῦ.

4. *In whom THE GOD OF THIS AION hath blinded the understandings of those that do not believe; that the splendour of the good news concerning the glory of Christ, (Who is the image [the Shechinah] of God,) should not produce the effect of its illumination with regard to them.*

And indeed, when the Prophet speaks of THE PEOPLE OF THE AION, or of those who, more peculiarly than any of the later generations, were the people of THIS AION; he seems to mean the same who are elsewhere called the *giants*; the inhabitants before the flood; *the spirits in prison*; the first and worst of the race of mankind on earth. See Isaiah, ch. xiv. ver. 9, as it is translated in the Septuagint; and 1 Peter, ch. iii. ver. 18, 19.

lower

lower [or MOST INTERIOR] parts of the earth, as an aionian desolate place; with those that are descended into the vile excavation: so that thou shalt not be inhabited, neither rise upon the earth of life.

So again,

Ezekiel, ch. xxxi. ver. 16.

Which stands thus in our translation :

16. *I made the nations to shake at the sound of his fall, when I cast him down to hell, with 586. them that descend into the pit.*

The Septuagint has it with the least variation possible :

16. Καὶ ἐσεισθησαν ἔθνη ἀπὸ τῆς φωνῆς τῆς πλώσεως αὐτῆς, ὅτε καλεῖται αὐτὸν εἰς ἄδη μετὰ τῶν καταβαινούντων εἰς λάκκον.

16. *And the nations were shaken at the sound of his fall. When I made him to descend—(into**

* Even this verse alone plainly shews, that ἄδη signifies something much more than merely the grave.

[*άδης*]—into hell, with those that descend into the SUBTERRANEous PIT.

The word *λακεν* seems to have been here used by the LXX, instead of either *φερα* or *βολγος*, on purpose to shew what their idea really was; and that they did not merely mean *the grave*, but a state and condition similar to that which was afterwards described by the word *λιμνη* (*the lake*) in the Book of Revelations *.

To which I must add, that it would be almost ridiculous to apply such sublime expressions as these, to the common circumstance of a person's mere natural death; or to the mere death even of the *Affyrian Monarch*, when he could live no longer; or to the mere end of *that Empire*, in the appointed course of things.

Surely these words were a denunciation of an heavier punishment to follow after, as a reward for oppression.

587. Let any one fairly read the whole Prophecy as it stands connected one part with another, and judge for himself. He will then

* See Revelations, ch. xix. ver. 20; ch. xx. ver. 10, 14, 15; ch. xxi. ver. 8.

perceive,

perceive, that we ought to be very cautious not to carry our ideas, concerning the extravagance and *hyperbole* of eastern expressions, so far as to hide their truth; and to divest them of their *real meaning*, and (as is sometimes done) almost of any meaning at all.

A pretence, that every strong and peculiar expression is merely an eastern *hyperbole*, is a mighty easy way of getting rid of the trouble of deep thought and right apprehension; and has helped to keep the world in ignorance, almost as much as the locking up the Holy Scriptures formerly did.

Similar to the expression just referred to, is that of Isaiah, ch. xiv. ver. 9.

Thus translated in our version :

9. *Hell from beneath is moved, for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth.*

And the expression in the Septuagint is still more remarkable :

Isaiah, ch. xiv. ver. 9.

9. Ο ἀδης κάτωθεν ἐπικράυθη συναντή-

τας σοι, ἐρχομένης σε· συνηγέρθησάν σοι
τάγμες οἱ γίγαντες, οἱ ἀρξαντες τῆς γῆς.

9. HELL BENEATH is troubled, to meet thee
at thy coming ; all the giants are roused on ac-
count of thee, even all those who ruled AT
FIRST upon the earth.

And these passages readily bring to our re-
membrance that astonishing description of the
588. destruction of *Korab* and his company, men-
tioned in the Book of *Numbers* ; which, in
its most literal interpretation, seems to indi-
cate to us, that they went down, at once,
alive, into this interior part of the earth.

The words are, in our translation :

Numbers, ch. xvi. ver. 33.

33. *They, and all that appertained to them,
went down ALIVE into the pit, and the earth
closed upon them.*

And the Septuagint has it :

33. *Kαὶ κατέβησαν αὐτοὶ, καὶ τάγμα
οσα*

Ἐσα. ἐξὶν αὐτοῖς, ζῶντες εἰς ἀδε, καὶ ἐκάλυψεν αὐτὸς ἡ γῆ.

33. *And they, and all that was theirs, descended LIVING into hell, (ἀδες,) and the earth covered them.*

And that there still are things *animated*, (though not enjoying such life as ours,) *under* the earth, *some where or other*, does certainly appear from that expression of St. Paul in his Epistle to the Philippians,

Ch. ii. ver. 10.

10. "Ινα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπερανίων καὶ ἐπιγένεων καὶ καταχθονίων.

10. *That at the name of JESUS every knee should bow, of things in the heaven, and of things upon earth, and of things UNDER THE EARTH.*

Katαχθονίων is an expression that cannot well be mistaken, if duly attended to; and it cannot be used here with reference to inanimate things.

589. Similar to the foregoing is the expression in the Book of Revelations,

Ch. v. ver. 13.

13. Καὶ τῶν κλίσμα, ὁ [ἐστι] ἐν τῷ
θρανῷ, καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς
γῆς, καὶ ἐπὶ τῆς θαλάσσης [ἄ] ἐστι, καὶ
τὰ ἐν αὐτοῖς πάντα, ἡκεστα λέγοντας· Τῷ
καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ
εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος
εἰς τὰς αἰώνας τῶν αἰώνων.

13. *And every created being that is in the heaven, and that is upon the earth, and that is UNDER THE EARTH, and those that are in the sea, and all things therein, heard I saying: To Him that sits upon the Throne, and to the Lamb, be blessing, and honour, and glory, and dominion, through the aions of aions.*

This acknowledgement of Supreme Power, in such express words, though described only in a vision, must have reference to the real existence of animated beings.

And the very words of the Law, as delivered

vered from Mount Sinai, have somewhat of the same sort of reference.

Exodus, ch. xx. ver. 4.

4. Οὐ τοιήσεις σταυτῷ ἕιδωλον, ἐδὲ τανῆσ ομοίωμα, ὅσα ἐν τῷ οὐρανῷ ἔνεσται, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ἔδασιν ὑποκάτω τῆς γῆς.

4. *Thou shalt not make to thyself any idol, or any similitude, (of) whatsoever things are in the heaven above, or of whatsoever things are in the earth beneath, or of whatsoever things are in the waters under the earth.*

Which words are repeated very nearly in 590.
Deuteronomy, ch. v. ver. 8.

Only the Alexandrian copy has γλυπτὸν, *any thing graven*, instead of εἰδωλὸν, *an idol, or image.*

Surely also all the following passages must have a decided reference and meaning; and can hardly any of them be applied to the grave alone.

Psalm xxviii. ver. 1.

i. *Unto Thee will I cry, O Lord, my rock!*
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592. 16. Ἡ μετ' ἐμοῦ εἰς τὸν ἄδην καταβήσεται;
 Ἡ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα;

15. *Where then is yet my hope?*
Or shall I see the good things [of my prosperity] any more?

16. *Or shall they descend with me into hell?*
Or shall we descend together [even] to the tomb?

Yet even here, again, it may be remarked, that *ἄδης* must have been intended to signify something more than *the grave* or *the tomb*; for else the last verse contains merely an unmeaning repetition.

Further; in Ezekiel is this remarkable expression, as it stands in our translation:

Ezekiel, ch. xxxi. ver. 14.

They are all delivered unto death, TO THE NETHER PARTS OF THE EARTH, in the midst of the children of men, with them that go down to the pit.

And

And the Septuagint version so nearly confirms the same idea, that an additional translation is needless.

Αλλὰ πάντες ἐδόθησαν εἰς θάνατον, εἰς γῆν βάθες, ἐν μέσῳ ὑδῶν ἀνθρώπων προσ-
καταβαίνοντας εἰς βόθρον.

So again, ch. xxxii. ver. 18.

Τιὲ ἀνθρώποι, Θρήνησον ἐπὶ τὴν ἴσχὺν
Αἰγύπτου, καὶ καταβιβάσθοιν αὐτῆς τὰς
Θυγατέρας τὰ ἐθνηνεκρὰς εἰς τὸ βάθος τῆς
γῆς, πρὸς τὰς καταβαίνοντας εἰς βόθρον.

Son of Man, wail for the multitude [the strength] of Egypt; for the nations shall cast down her daughters dead UNTO THE NETHER PARTS OF THE EARTH, to them that are descended into the pit [the vile excavation]. 593.

These remarkable words, *the nether parts of the earth*, are repeated, ver. 24, in a similar manner. And the Septuagint uses in these passages the nervous expressions, *εἰς τὸ βάθος τῆς γῆς*, and *εἰς γῆν βάθεα*; both which may

very properly be rendered, *to the utmost depth of the earth.*

And in the same chapter, in verses 29 and 30, as well as in these verses 18 and 24, that place, *in the utmost depths of the earth*, is shewn to be *βοθρόν*, the vile excavation.

And there is a most remarkable passage in Isaiah which further shews that this great Prophet also, by *αβύσσον*, or *hell*, meant something much beyond the grave.

Our translation renders the passage thus:

Isaiah, ch. xiv. ver. 15.

Yet thou shalt be brought down to hell, to the sides of the pit.

The expression, however, in the Septuagint is much stronger.

Νῦν δὲ εἰς ἄδειαν καταβήσονται, καὶ εἰς τὰ θεμέλια τῆς γῆς.

But now thou shalt descend to hell, and to THE FOUNDATIONS OF THE EARTH.

So also, in that well-known passage in the Psalms, something more than the grave; and indeed

indeed even a place of real existence must be intended :

Psalm cxxxix. ver. 7, 8.

594.

7. Πᾶς ἀρευθῶ ἀπὸ τᾶς ἀνεύματος σὺ,
Καὶ ἀπὸ τᾶς ἀροσώπες σὺ τᾶς φύγω;
8. Ἐὰν ἀναβῶ εἰς τὸν ἄρανόν, σὺ εἶ ἐκεῖ.
Ἐὰν καταβῶ εἰς τὴν ἄδην, πάρει.
7. Whither shall I go then from Thy spirit?
And whither shall I fly from Thy presence?
8. If I ascend up into the heaven, Thou art
THERE:
If I descend to hell, THOU ART PRESENT.

This latter expression, surely, seems most plainly to mean a *certain place*, and state of existence, as contradistinguished from the former; and not merely *the grave*, containing only dust and ashes.

And further, I must observe; that in the very remarkable story, that is related by three of the Evangelists, concerning the *man possessed*, in the country of the Gadarenes; it cannot escape the notice of an intelligent reader, that St. Luke, who relates it more at large than all the rest, says, The evil spirits entreated our Blessed Lord, that He would not command them to go into the

C c 4. ("Ἄεισσον)

(*Ἄβυσσον*) *the Abyss*, (*the cavity without bottom* :) and that this cannot possibly mean *the Sea*, although our common translation has it *the Deep*; because, in reality, they did, in one sense of the word, go into the sea, almost directly, in consequence of their own voluntary mischievous operations; (for, though St. Luke calls *the lake* *λίμνη*, yet the other Evangelists call it *ἅλας σταύρον* *.) To which we may add, that *ἄβυσσον* is by no means a word made use of in any of the Gospels for *the sea* †; and that even in the other passage in St. Luke's Gospel ‡, where our translation has again the word *deep*, the original is not *ἄβυσσον*, but *βάθος*,

595.

The words in the present case are—

Luke, ch. viii. ver. 31.

*Kai ταρεχάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ
αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.*

* Matthew, ch. viii. ver. 32; Mark, ch. v. ver. 13.

† See Matthew, ch. iv. ver. 15, 18; ch. viii. ver. 24, 26, 27, 32; ch. xiii. ver. 47; ch. xiv. ver. 25, 26; ch. xvii. ver. 27; ch. xviii. ver. 16; ch. xxi. ver. 21; ch. xxiii. ver. 15. Mark, ch. ii. ver. 13; ch. iv. ver. 1; ch. ix. ver. 42. Luke, ch. xvii. ver. 6, 16; ch. xxi. ver. 25. John, ch. xxi. ver. 7. Acts, ch. x. ver. 6; ch. xxvii. ver. 38, 40, 43; ch. xxviii. ver. 4.

‡ Ch. v. ver. 4.

And they besought Him that He would not command them to go into the abyss [the cavity without bottom].

All these various expressions do so uniformly coincide to convey unto us the idea of a dreadful interior cavity, in the centre of the earth, answering to the description in the Revelations, of the *ἄβυσσον*, or *cavity without bottom*, that it is hardly possible to avoid the supposition of there being really such a place of confinement existing, especially as we have reason to conclude that *such* a configuration of our globe may have been effected, consistently with every philosophical principle we are acquainted with.

It is well known that *the ancient Fathers* (who could not but be well acquainted with the Greek language, and with the force and meaning of the expressions made use of therein,) not only adopted the idea of a place similar to this just described, but were even of opinion, that *Our Blessed Lord*, whilst His body lay in the tomb, descended into it, and rescued certain spirits from thence.

And some of our most eminent Divines, in these latter ages, have confirmed this apprehension,

hension, in part at least ; although they may have differed somewhat in the mode of explanation.

For we find that excellent and learned man, Bishop Pearson, writing to this effect, *concerning the descent of our Lord into hell*, in his explanation of the words of that which is called the Apostles' Creed :

“ We have already shewn the substance of
 “ the article to consist in this, that the soul
 “ of Christ, really separated from his body
 “ by death, did truly pass unto the places
 “ *below* where the souls of men departed
 “ were *.

“ His body was laid in the grave, as ordinarily the bodies of dead men are : His soul was conveyed into such receptacles as the souls of other persons use to be*.

“ When all the sufferings of Christ were finished on the cross, and his soul was separated from his body,—though his body were dead, yet his soul died not ; and though it died not, yet it underwent the condition of the souls of such as die ; and being he died in the similitude of a sinner,

* Pearson on the Creed, p. 250.

“ his

" his soul went to the place where the souls
 " of men are kept who die for their sins, and
 " so did wholly undergo the law of death :
 " but because there was no sin in him, and 597.
 " he had fully satisfied for the sins of others
 " which he took upon him ; therefore, as
 " God suffered not His Holy One to see corrup-
 " tion, so he left not HIS SOUL IN HELL,
 " and thereby gave security, to all those who
 " belong to Christ, of never coming under
 " the power of Satan, or suffering in the
 " flames prepared for the devil and his an-
 " gels *."

And with this sentiment agree, in *effect*,
 the observations made, and the conclusions
 drawn, by Lord King ; who first shews, that
 it was the *uniform* opinion of the best-in-
 formed amongst the Heathen, and also of
 the Jews, and of the primitive Christians †,
 that *Hell* was the common receptacle of all
 departed souls, whether good or bad—being
 divided into two mansions ; in one whereof,
in the lowermost parts, the souls of the wicked

* Pearson on the Creed, p. 251, 252.

† King on the Creed, p. 201, 203, 209, 211, 212,
 213, 214, 219, 228, 229.

remained

remained in grief ; and in the other, *in the superior parts*, those of the righteous in joy.

And then further shews, that *Tertullian*, and *Novatian*, and *Jerom*, even declared* the *place* of hell to be *a vastness in the body and depth of the earth, and an abstruse profundity in its bowels* : which was also consistent with the opinions of *Irenæus* and *Damasen* †. Whilst *Hilary*, Bishop of *Poictiers* ‡, even ventured to go so far as to affirm it to be the *necessary law of nature, that bodies should be buried, and that souls should descend into Hell*.

598. And after that,—having observed that it was the opinion of some of the Fathers of the Church §, that since the resurrection of our Lord, sincere and good Christians shall *pass by the flaming sword without receiving any harm, and shall not be HELD in Hell*:

Finally he concludes ||, upon the whole, that the word *ἀδη*, or *Hell*, signifies *the state, or place, into which all separated souls*

* King on the Creed, p. 211, 214, 230, 231.

† Ibid. p. 232, 236.

‡ Ibid. p. 215.

§ Ibid. p. 218, 223.

|| Ibid. p. 225, 233, 236, 241, 242.

do pass, and *there* remain till the resurrection-day. And that the Spirit of our Blessed Lord Himself departed from earth, and went first into *that* place, before his resurrection.

The passage in St. Peter's Epistle, that has been applied to this subject, is well known. And upon *that* I will not presume to make any comment, or to say any thing further than merely to cite it, and to observe that it has a strange affinity to Isaiah, ch. xiv. ver. 9, where the inhabitants of Hell are supposed to be those called, both in Holy Writ, and in the poetical writings derived from ancient tradition *, *the Giants*; such as are described to have lived before the Flood, Genesis, ch. vi. ver. 4.

1 Peter, ch. iii. ver. 18—20.

18. Ὅτι καὶ Χριστὸς ἄπολεῖ τῷν ἀμαρτιῶν ἐπαθεὶς, δίκαιος ὑπὲρ ἀδίκων· ἵνα ἡμᾶς 599.

* A very curious investigation of this matter may be seen in the learned Mr. Mede's most admirable works, B. I. Disc. vii. p. 31, 32. where also other passages are cited shewing *who* these *Giants*, as they are called; are. See Proverbs, ch. xxi. ver. 16. Job, ch. xxvi. ver. 5, 6. Ezekiel, ch. xxxii. ver. 18, 21. In all which passages of Scripture, the word used by the LXX is γίγαντες.

—σροτ-

προσαγάγη τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ,
ζωοποιηθεὶς δὲ [τῷ] ψυχῇ.

18. *For even Christ [the Anointed Lord] bath once suffered for sins, a just man for unjust men; that he might bring us to God; being put to death indeed in the flesh, but quickened [made alive] in the spirit.*

19. ἐνῷ καὶ τοῖς ἐν φυλακῇ ψυχαῖς
πορευθεὶς ἐκήρυξεν.

19. *In which also, going to the SPIRITS IN PRISON, He preached;*

20. ἀπειθήσασί ποτε, ὅτε ἀπεξεδέχετο
ἡ τῷ Θεῷ μακροθυμία ἐν ἡμέραις Νῶε, κα-
τασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τετ-
έσιν ὅκῃ, ψυχαὶ διεσώθησαν δι' ὑδατος.

20. *Who were formerly disobedient, when the long suffering of God waited in the days of Noe, while the ark was a preparing; in which a few living persons, that is, eight, were saved through water*.*

But

* The preposition διὰ rather demands this construction, meaning, *through all the waters*; as διὰ σέκα ἐτον means

But although I do not presume to make any further special remark on the passage in St. Peter's Epistle; yet thus much I must venture to add, after all;—that the very singular expression in St. Paul's Epistle to the Ephesians, 6co. and that of our Lord himself in St. Matthew's Gospel, are too strong to be referred merely to our Lord's lying in the tomb in the garden, from the time of his crucifixion to that of his resurrection, in a sepulchre *on the very surface of the earth*; and which was not even covered up, or closed at all, otherwise than by a stone rolled and placed against the entrance.

The expression, in St. Paul's Epistle, is—

Ephesians, ch. iv. ver. 9.

Tὸ δὲ ἀνέβη, τί ἐσιν εἰ μὴ ὅτι καὶ κατέβη ωρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

And that He ascended, what is it [except or] but that he descended first into THE LOWER PARTS of the earth?

means *through ten years*, or *the tenth year*: and διὰ πέντε means *through five days*, or *the fifth day*. See Vigerus, p. 566.

Now, if this expression is meant only to signify our Lord's descending upon earth, or being laid in the sepulchre; it is very strange indeed that so strong a word as *κατωτερα* should be made use of; and that even the word *μερη* should also be added, to distinguish *these lower PARTS* from *other PARTS* of the earth: and yet these words are found in the Alexandrian MSS, although the word *ωρωτον* is there omitted.

And the expression made use of by our Lord himself, Matthew, ch. xii. ver. 40, is not less strong:

40. "Ωσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τᾶς κῆτος τρεῖς ἡμέρας καὶ τρεῖς νύκτας: οὗτος ἔσται ὁ ὑιός τᾶς ἀνθρώπων ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

601. 40. *For as Jonas was in the belly of the great fish*, three days and three nights; so shall*

* Our Lord seems here plainly to refer to the History concerning *Jonas*, as to a *real fact*: nevertheless this part of Scripture has by some been supposed to contain an account merely of a *prophetic vision*; and by others has been

Shall the Son of man be IN THE HEART OF THE EARTH, three days and three nights.

Upon

been carp'd at, and been even turned into ridicule. And no one hitherto has ventur'd to attempt any explanation of the matter, any otherwise than *so* as to rivet the objections.

Nothing, however, can be more certain than, that if we will calmly bestow a little due and candid attention, the whole account may be shewn to contain nothing but what was *very possible*, even consistently with the soundest philosophy, and experience—So futile are those which are sometimes supposed to be the strongest arguments, against the authority and sound veracity of the Word of God.

For, in the first place, although it be true that *a whale* (properly so called, and accurately and generically described,) has so small a gullet that it could not possibly swallow a man; yet we ought to consider that the word *κίνητος* does not necessarily mean *a whale*, as distinguished from other large fishes; but that it properly means only *a great sea monster*; and that there are other fishes (the shark amongst the rest) that are very capable of swallowing a man whole, and have often done so. There is, amongst the rest, one very remarkable fish, described as being taken even upon our own coasts, which ought to be remembered on this occasion, and to be referred to; although this in itself was not probably of the full size, and therefore could not contain the body of a man; but others of its species *very well* might. A print of it, and a curious description, by that most ingenious and faithful philosopher Mr. James Ferguson, may be seen in the Phi-

602. Upon the whole, therefore, we may, consistently both with the words of Holy Scripture and

Philosophical Transactions, Vol. LIII. p. 170 ; from whence even this small one appears to have been near five feet in length, and of great bulk ; and to have been merely, as it were, *one vast bag*, or great hollow tube, capable of containing the body of any animal of size that was but in some small degree inferior to its own. And unquestionably such a kind of fish, and of still larger dimensions, may, consistently even with the most correct ideas of any natural historian, be supposed occasionally to have appeared in the Mediterranean, as well as on our coasts, where such an one was actually caught ; it having come up so far as into the Bristol Channel, and King's Road.

In the next place, that a man may continue in the water, in some instances, without being drowned ; is manifest from what is related by the very learned and curious author of the Physico-Theology, on the best authority. For he tells us †, that he is inclined to conclude, some persons may have the *foramen ovale* of the heart remaining open all their lives, although in the greater part of the human species it is closed very soon after birth ; and that such persons as have the *foramen ovale* so left open, could neither be *hanged* nor *drowned* ; because, when the lungs cease to play, the blood will nevertheless continue to circulate, just as it does in a *fætus* in the womb. And although Mr. Cheselden doubted of this fact, yet Mr. Cowper,

† The whole curious account may be seen in Derham's Physico-Theology, 12mo, p. 158, 159, being a note to B. IV, ch. 7, &c.

and with philosophical ideas, conclude, or at least suspect, (if we do not venture to affirm it,)

Cowper, the anatomist, says he often found the *foramen open* in adults ; and gives some curious instances of this kind. Mr. Derham, in one of his notes, mentions several persons who were many hours and days under water, and yet recovered ; and one who even retained the sense of hearing in that state. And Dr. Plot mentions a most curious instance of a person, who survived, and lived, after having been hanged at Oxford for the space of twenty hours before she was cut down. The fact was notorious : and her pardon, *reciting this circumstance*, is extant on record ‡. And further, it is well known, that what enables some animals to be amphibious, is this very circumstance of having the *foramen ovale* of the heart open §.

Now

‡ See Plot's History of Staffordshire, p. 292.

§ See Ray on the Creation, p. 330.—It is certainly not applicable to the present purpose ; but it is almost impossible to avoid mentioning, on the present occasion, a most remarkable circumstance related by Sir William Hamilton, in his account of the terrible earthquake in Italy in 1783, concerning a woman who could not be drowned, from another cause. His words are these : “ A fact which I was told, and which was attested by many here, is very extraordinary indeed :—A woman of Scilla, four months gone with child, was swept into the sea by the wave, and was taken up alive, floating on her back, at some distance, nine hours after. She did not even miscarry, and is now perfectly well ; and had she not been gone up into the country, they would have shewn her to me. They told me she had been used to swim, as do most of the women in this part of Calabria.

it,) that there is a place of habitation, of some kind or other, in the lowest depths ; and in the heart

6c3. Now, then, where is the absurdity in conceiving that *Jonas* might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days ? in which case he could not be drowned, either by being cast into the sea, or by being swallowed up by the fish.

Neither could he well be injured by the digesting fluid in the fish's stomach ; for it is a curious observation, made by Mr. John Hunter, that no animal substance can be digested by the digesting fluid usually existing in animal stomachs, *whilst life remains* in such animal substance.

The whole observation is so very extraordinary, that I will venture to insert it at full length. It is to be found in the Philosophical Transactions ||, in these words :
 " Animals, or parts of animals, possessed of the *living principle* when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains ; thence it is that we find animals of various kinds living in the stomach; or even hatched and bred there : but the moment that any of those lose the living principle, they become subject to the digestive powers of the stomach. *If it were possible for a man's hand, for example, to be introduced into the stomach*

" Her anxiety and sufferings, however, had arrived at so great a pitch, that just at the time that the boat which took her up appeared, she was trying to put her head under water, to put a period to her miserable existence." Philos. Trans. Vol. LXXIII. p. 204.

|| Vol. LXII. p. 449.

heart of the earth: and that this place is indeed ~~as~~ 604, or hell.

And

“ *stomach of a living animal, and kept there for some considerable time, it would be found that the dissolvent powers of the stomach could have no effect upon it; but, if the same hand were separated from the body, and introduced into the same stomach, we should then find that the stomach would immediately act upon it.* ”

“ *Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials; for, if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.* ”

“ *But we find, on the contrary, that the stomach, which at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz. when deprived of the living principle, is itself capable of being digested, either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things.* ”

Consistently with which observations of Mr. Hunter's, we find that smaller fishes have been taken alive out of the stomachs of fishes of prey, and (not having been killed by any bite, or otherwise,) have survived their being devoured; and have swam away well recovered, and very little affected by the digesting fluid.

There are two instances of this kind mentioned by Dr. Plott, in his History of Staffordshire; and others might be added.

605. And if that be the case, with regard to our planet, *this terrestrial globe*, it must most probably

Putting then all these circumstances together, there appears, in the end, nothing unphilosophical or absurd in supposing that Jonas, (or indeed any other man having the *foramen ovale* of the heart open, or such a construction of his frame as those persons mentioned by Dernham had,) might be cast into the sea, and be swallowed up whole by a great fish; and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed. And it will easily follow, from the dictates of common sense, that in that case the fish itself must either die, or be prompted by its feelings to get rid of its load: and this it might do perhaps more readily *near the shore*, than in the midst of the waters; and in that case, *such person* would certainly recover again by degrees, and escape.

Thus much for the history of the fact itself: and as for the prayer, said commonly to be composed by Jonas in the fish's belly, it appears most clearly, from the wording of it, to have been composed *afterwards*, and merely in allusion to his situation at that time. For the words, in the Septuagint, are not in the *present tense*, but in the *anoríus primus*, relating to *past time*. The very first word is *εἶόνσα, I cried*: it is not *βοῶμ, I cry*. And the declaration is, *καὶ εἰρήσομεν με, and he did bear me*; (which refers to the event of his deliverance as being past:) it is not in the imperative mood, *εἰράνθε, bear me*, as it would have been if this prayer had really been composed whilst he was in the belly of the fish. And the whole prayer, or rather thanksgiving, runs also throughout in the same strain of reference to *what was past*.

I do

bably also be the case with regard to the rest of the planets, and with regard to the comets *.

I do not presume to say, that this is by any means an exact solution of what happened to the prophet Jonas; because there must ever be acknowledged to have been a miraculous Divine interposition, on the whole, in causing all the circumstances,—of the *presence* of the fish,—of the *formation* of Jonas,—and of the *nearness* to the shore at the time of his being thrown up,—to concur, rightly to effect his deliverance: and how much further the miraculous interposition might extend, we cannot, nor ought not to presume to *ascertain*.

But solely to shew the fact to be *philosophically possible*, even according to the *experience* we are permitted to be acquainted with, is sufficient to remove, and fully to answer, the objections of *scoffers*; and is a sufficient ground for us to consider our Lord's allusion to this narration, as being an allusion to an event that *really happened*.

And

* It is very remarkable that there is a passage in the Psalms, which seems plainly to intimate that there are many *such* habitations, besides that in our planet, or *under our earth*. The passage is :

Psalms cxxxv. ver. 6.

And we read identically the same words both in the Alexandrian, and Vatican copy of the Septuagint.

6c6. And since the *change of situation* of some of the comets, with respect to the sun, is so exceedingly great, and the effect of its heat upon their atmospheres, appears to be such as to lead us to doubt almost of the *possibility* of their being inhabited on their *exterior surfaces* at all, we may perhaps, very consistently with sound reason, be even led to suspect that *they* are inhabited only within the *interior concavity* of the hollow sphere that forms the *nucleus*, or body of each comet ; where, at least, beings may dwell, in a state *similar* to that of any beings *under the earth*.

These hints, I may presume to say, however *novel* or *strange*, ought not to be deemed too rash or presumptuous : for, if pursued with caution, they may lead hereafter to very important investigations.

6. Πάντα ὅσα ἥθελσεν ὁ Κυρίος, ἐποίησεν
 'Εν τῷ οὐρανῷ καὶ ἐν τῇ γῇ,
 'Εν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις.

6. *Whosoever the Lord pleased, that did He, in the heaven, and in the earth; in the seas, and in all the abysses, [or bottomless pits.]*

There can be but one place deserving such a description within any one spherical body.

If the Holy Scriptures even manifestly draw our attention to *such considerations*, by expressions which seem to have been inserted *in lieu of others, on purpose*, should we wilfully neglect to pursue them ?

Such unreasonably timid caution would be almost as great a bar to the discovery of truth, as the locking up the Scriptures entirely.

I therefore venture all the conclusions in these sheets into the world ;—rejoicing, at least, to live in an age wherein men are no longer either *burnt*, or flung into an *inquisition*, for daring to conclude that *the earth moves round the sun*.—And trusting that there is still further so much candour, and such a spirit of philosophical enquiry to be met with, that I shall not be deemed a *mad-man*, nor have the whole of what I have written scornfully rejected ; because I venture to go a few steps further than those who lived before me ;—and presume to conclude, that the Sun itself may even be a comfortable and glorious habitation ;—and (with Dr. Herschel,) that still, after all, the Sun *does really move* as well as the Earth, (though not in the manner that blind superstition and ignorance at first conceived;) and that therefore the words of the Royal

Royal Psalmist* are not only still most literally true ;—but true with regard to *a more vast extent of course*, than was ever heretofore conceived, or can even *now* be at all sufficiently ascertained in its full extent, and so as to convey adequately the real magnificence of the idea.

I will dare to hope also, that I shall not be deemed *mad*, for venturing to apprehend, that we have, if we will duly attend to them, certain means of drawing very rational conclusions, even *concerning the nature of the Body of the glorious Sun itself*, and of the other heavenly bodies, beyond what have hitherto been drawn ;—and such as will lead us to perceive, in the clearest manner, that the *whole* of the *Word of God* is indeed most perfectly consistent with the soundest philosophy, (whatever men may have fancied to the contrary,) and with the best *experience* we have concerning the nature of things, as far as any discoveries have been made by the investigation of Natural History : and that it does not stand in need of quibbles and evasions, or of false and forced constructions, to vindicate it. *Nor is it to be supposed written merely in*

* Psalm xix. ver. 6.

compliance

compliance with our imperfect ideas ; or so as to conceal, or to neglect in any instance, (on account of our human apprehensions,) a declaration of the most sublime *physical truths.*

Neither ought any hasty and rash censure to be passed, by truly philosophical minds, with regard to those further suggestions ; (that are ventured to be here offered, only because 608. they seem to be dictated by the Word of God;) concerning the possibility, and even *probability*, that some time or other the earth may move *towards* the sun in a *very eccentric orbit*; from which, afterwards, in aions and æras far remote, it may be again recovered :—or concerning the *probability*, that the earth does contain, *in its most interior parts*, a vast *cavity*, of some dreadfully important designed use.

For these *latter* conclusions seem to be *facts*, capable of being reconciled with sound philosophy, as well as the former; and, on that account, are *useful* to be apprehended ; although not absolutely *necessary* to be known. We find that Holy Writ does more than tacitly *imply* them ; and does even *lead us* to the knowledge of them ; and contains nothing *contrary* to them, though it does not directly, and in the first instance, *teach* them.

As

As to those more enlarged apprehensions, concerning the glorious and beautiful works of Creation, manifested in the *heavens above*, that may be derived from philosophy, (not from idle *speculative philosophy and vain deceit, after the tradition of men*, such as *was that* condemned by the Apostle *,) but from conclusions drawn from actual experiment †; it may surely well be deemed a laudable ambition of a *reasonable soul* to attain unto *them*;—and to catch at every glimpse of light, that may, in such kind of manner, at once confirm and elucidate the Word of God; and help to enlarge its own faculties; whilst at 609. the same time it tends to lead us to more humble apprehensions of our own imperfect state.

And lastly, as to the other matters, that have been the subject of examination on the

* Colossians, ch. ii. ver. 8.

† It is perhaps no inconsiderable answer to a great part of what Mr. *Hume* has advanced, to be able to say, that a great many of the descriptions and facts, related in Holy Scripture, which were so much objected to, by that *subtile Author*, merely because he conceived them to be *contrary to our experience*, are now even found to be most perfectly consistent both with actual philosophical experiments, and with the discoveries of Natural History.

present occasion, I must add, that no objection can with justice be made to any part of the conclusions formed in consequence of the enquiries in these sheets, upon an apprehension of their being in any degree *presumptuous*; or inconsistent with what is said in the Holy Scriptures, concerning the nature of *spiritual things*, or concerning the impossibility of our forming *adequate* ideas of the *glory* to be revealed hereafter.

For, assuredly, it can never be *presumptuous* to labour to be acquainted with, or to attain to the knowledge of, *that*, which Almighty God, of His great goodness, gives us most *obviously* *the means of perceiving, and apprehending* :—and especially as, after all our pains, and labours of investigation, the information we do at last acquire, must ever appear to be at best only such a faint and distant *gleam of light*, that the words of the Holy Apostle will still remain, to the end of the world, most true : That,

1 Cor. ch. ii. ver. 9.

9. Ἀλλὰ καθὼς γέγραπται· Ἐντὸς ὁφθαλμὸς ἐκ ἐνδε, καὶ ἐς ἐκ ηγεσε, καὶ ἐπὶ καρδίαν

διὸν ἀνθεώπει τοις ἀνέση, οὐτοίμασεν οὐ Θεος τοῖς ἀγαπῶσιν αὐτόν.

9. *As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*

I CANNOT but subjoin the following Note : 610.

IT is very well known, even to the youngest mathematician, that if the earth were homogeneous throughout, even *then* a particle of matter *at the centre* would have no gravity at all: for which reason alone, it seems highly improbable that there should *now* be a collection of the densest matter of all in or about the centre; where the effect of attraction upon any particles, so as to form any consolidation, must ever be the least.

But I must add, that if, by means of *those principles*, which the Great Creator has endowed the particles of matter with, and which we perceive to operate so wonderfully and constantly around us daily, to the conversion of *air, fire, and water*, into *solid substances*; if, by means of *those principles*, a dense shell was ever *once* formed, either near to, or at any distance *under*, what we now call *the surface of the earth*; then, further, the attraction of the interior concave of that *shell* must so operate as to leave a great cavity in the centre quite devoid of any gross matter. And the contents even of the whole interior cavity must have become more and more *rare* as they approached nearer towards the centre, just as our atmosphere becomes *rarer* the higher it ascends: whilst the densest collection of any fluid substance must be close to the interior concave surface; to the *which* bodies will be attracted, in a degree, just as they are externally attracted to the outward surface of the earth: and *that interior surface* must be the ground on which moving bodies will at last rest.

And

And I may add, that if (upon a supposition that the earth were of uniform density throughout) a particle of matter would really have the greatest degree of *gravity*, precisely at the surface, and none at all at the centre; then it follows, that the part *half way* between the centre and the surface is at first sight *that* where the particles of matter would have, *relatively*, the strongest attraction towards each other; because it should seem, that, nearer to the centre, the diminution of their gravity would also diminish that attraction, and, nearer to the surface, the mutual attraction of the particles towards each other would not act so fully conjointly with the *gravity* of each particle.

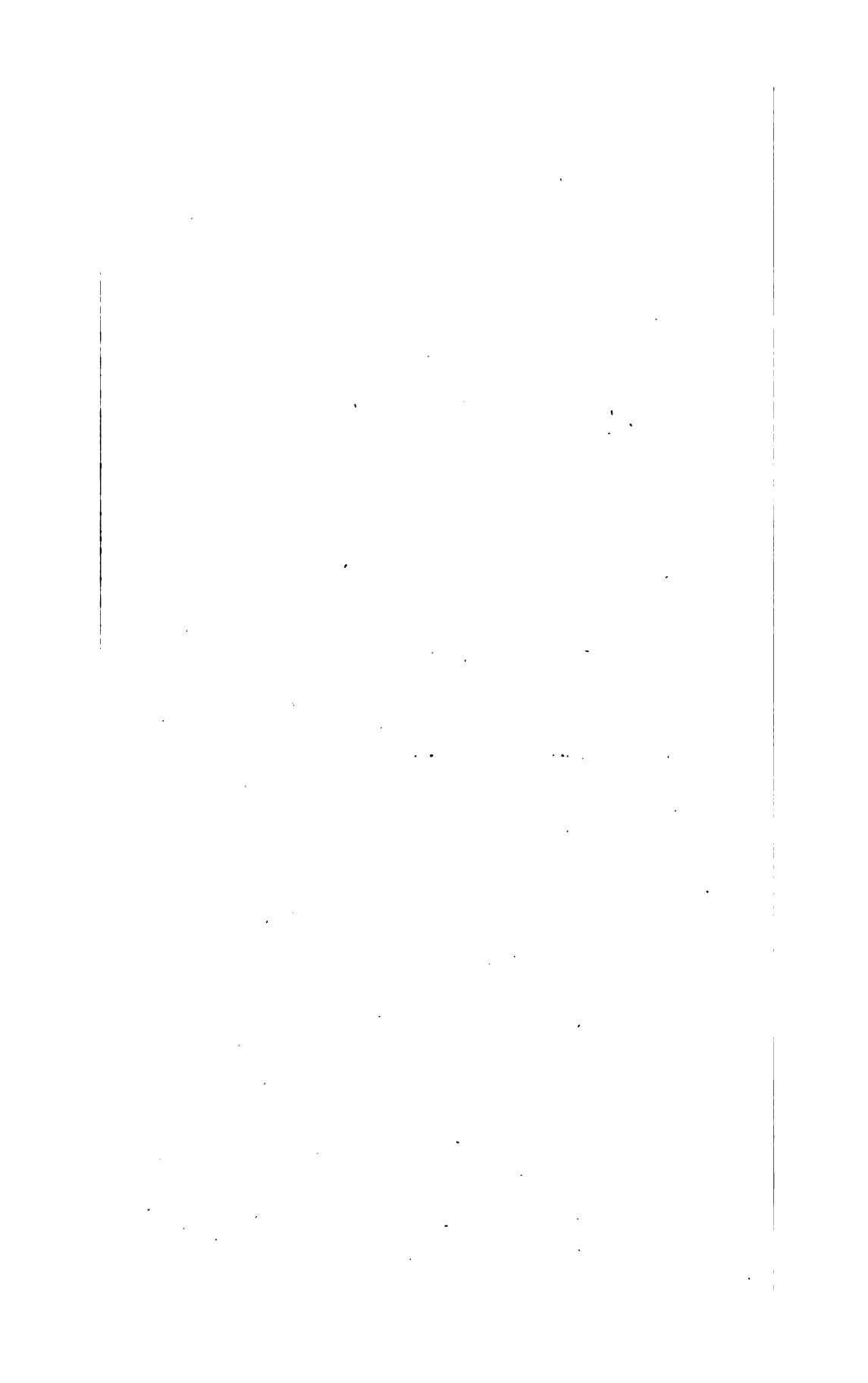
Or, in other words, nearer to the centre, *there would not be gravity enough* (properly so called) joined to, and conspiring with, *mutual attraction*, to form a complete consolidation. And nearer to the surface, *there would not be mutual attraction enough*, joined to, and conspiring with, *gravity*,

611. to effect the most solid compression of the particles of matter.

Consequently, about *half way*, between the surface and the centre of the earth, might be expected to be (upon philosophical principles) the *densest part* of its shell.

But, if we add, moreover, to these considerations, that in truth, *upon the whole*, the prevalence of the *conjoint powers* of gravity and mutual attraction of the particles must be much greater, in the half of the space nearest to the surface of the earth, than in that half nearest to the centre; (because, in the former, *the sum* of the accumulations of gravity, and also of attraction, is so much greater than in the latter;) it will then follow, that most probably *the greatest density and consolidation*

consolidation of the shell of the earth, is even *much nearer to the surface*, than the half of the way to the centre : and that there is indeed *an exceeding large cavity*, in proportion to the whole of the globe, left within it ; even from the mere operation of what are called *natural causes* ; that is, from the operation of the powers ordained by the Great Creator, and revealed, and made known to us, in His Works.



ADDITIONAL NOTES.

E e 2



ADDITIONAL NOTES.

Vol. I. p. 111—and p. 70, in the quarto edit. 615;

EVERY good astronomer must be fully satisfied that our Earth, seen from the Moon, or Venus, or from any other part of space not too remote, towards which its illumined side is turned, cannot but have the same *bright fiery appearance*, that the Moon itself, or Venus, or any of the planets has; yet we know that such bright fiery appearance can only be occasioned by the united combination of all the rays reflected from the various objects on its surface; such as, green grass, and trees; white rocks; red, yellow, and grey soils; the sea; and all manner of objects. And we may therefore be assured, that the fiery and bright light of each planet, if traced back to its original reflection on its surface, would be found of the *same kind*; and to proceed, not in reality from a *fiery disk*, but from objects green, white, grey, red, and blue, and of all kinds and colours.

E e 3

If,

If, then, we know this to be the case with regard to our own earth, and with regard to other bodies appearing in the heavens by reflected light, just as it does;—why should we be backward to conclude it to be the case with regard to objects appearing by *emitted light*?—or why be so exceedingly averse, as mankind have hitherto been, to conceive that the fiery bright light of the Sun itself proceeds not from an ignited body, burning with intolerable heat; but in truth from all manner of glorious bodies, placed in a temperate region, and of all manner of glorious and beautiful colours, emitting their respective rays?—This is much more likely to be the case, if we allow ourselves to reason candidly upon philosophical principles.—And whilst we are considering the Sun in this view, may we not add, that we ought to endeavour to do more justice, than has yet been done, to the Septuagint translation of the 5th verse of the 19th Psalm? where the words are not, in reality, as we find them in our translation:

In them bath he set a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

But are,

HE HATH PLACED HIS TABERNACLE IN
THE SUN.

*And this [luminary] as a bridegroom coming
forth from his bridal chamber,
Rejoiceth, as a giant, to run his course.*

HIS COMING FORTH IS FROM THE ONE
EXTREME PART OF HEAVEN,
*And the end of his course even to the other ex-
treme part of heaven ;*
And there is not any one that shall be bid from
[the effects of] its refreshing beat.

This is the 18th Psalm in Dr. Grabe's edition,
and the verses are there, 6 and 7, as follows :

'Εν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτῷ
Καὶ αὐτὸς ὡς νυμφί^① ἐκπορεύμεν^② ἐκ ταπεῖ αὐτῷ,
'Αγαλλιάσεται ὡς γίγας δραμεῖ ὁδὸν αὐτῷ
'Απ' ἀκρε τῇ θρανῇ ἡ ἔξοδ^③ αὐτῷ,
Καὶ τὸ καλάντημα αἰτεῖ ἡώς ἀκρε τῇ θρανῇ
Καὶ ἐκ ἐσω ὅς ἀποκρυψήσεται τῆς Θέρμης αὐτῷ.

I am very well aware that this verse is, by Lord King *, said to be *mistranslated by the LXX* ; and it is not absolutely impossible but it may be so : or 617. at least there may be some room for a different translation, since Mr. Green, in his version of the Psalms, rather confirms the more common translation.

But, as Dr. Owen has justly remarked †, that, in

* In his History of the Apostles' Creed, p. 279.

† In his excellent Account of the Septuagint Version, p. 6.

the Septuagint, the Psalms and the Book of Proverbs are *finely translated*, and in a manner superior to many other parts, it cannot surely but appear very strange how it should come to pass that *those ancient translators* (so much more conversant with the Hebrew than more modern ones can be supposed to be,) should have mistaken so egregiously in their rendering of this passage, (*if they did mistake.*) And at the same time I must acknowledge, from the mere dictates of plain common sense, that I can indeed apprehend very readily what is meant by *placing a tabernacle in the Sun*; but can annex no idea, consistent either with philosophy or common understanding, to the words substituted by our translators, of *pitching a tabernacle FOR the Sun*, or of *pitching a tent FOR the Sun.*

May we not therefore be allowed to entertain an apprehension, that the version of the LXX (which is right in its *difference* from our common translation in so very many other passages) is right *here* also, notwithstanding any erroneous conclusions that may have been drawn from *such* a translation; and notwithstanding any *hard words* that may have been bestowed upon those who have ventured to think for themselves; or that shall be bestowed upon those who will still, like the Bereans, venture to search the Scriptures, in order to investigate truth?

And

And whilst we so particularly refer to these remarkable words of this noble Psalm, it would be unjust not to observe still further, that even the *subsequent* words are found now to be, *in every sense*, most literally and divinely true, though for ages they have not been rightly comprehended.

For, after Galileo had been persecuted, and punished by the Inquisition, for daring to prove that the *annual* and *diurnal* motions were in truth motions of the Earth, and not of the Sun, it was reserved for Dr. Herschel *alone* to discover, that, nevertheless, the Sun itself really has, as the Royal Psalmist (inspired by the Holy Spirit of God) asserted, a motion *from the one extreme of heaven even unto the other.*

Those who wish to understand this matter more fully, may consult the Philosophical Transactions, Vol. LXXIII. p. 247, 260, &c.

And I cannot forbear adding, that, from what 618. has been concluded (I trust most fairly) in these Observations, concerning the *Sun* and the *Fixed Stars*, we may learn to understand more fully the meaning of that distinction of the holy and learned Apostle, 1 Cor. ch. xv. ver. 41.

Ἄστηρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

One Star differeth from another Star in glory.

And to give more energy to the words than is conveyed

itself as nothing amidst the hosts of Heaven, in the eye of THE ALMIGHTY CREATOR,) and which conveys such a noble lesson of humility, is—

Psalm cxiii. ver. 5.

Τίς ὡς Κύριος ὁ Θεὸς ἡμῶν;
Οὐ εὐ νίψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν
Ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ.

And it may very well be rendered, as in our most elegant version; although a more close translation, from the Greek of the LXX, would even cause the conclusion *now drawn* from it to appear more strong, because of the article $\tau\ddot{\omega}$ being prefixed to $\epsilon\varphi\alpha\nu\ddot{\omega}$, which rather confines the word to mean *the heaven*, i.e. *the place* by us properly so called :

Who is like unto the Lord our God, that hath His dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth?

Vol. I. p. 129—and p. 83 in the quarto edit.

Whether light be originally emitted from the body of the Sun *in the manner here conceived*; or whether it be emitted in the manner ordinarily apprehended, as fiery flame from a burning substance; in either case there must be formed, at the distance of a diameter from the Sun's surface,

face, a great circle, (as it must appear to us,) or rather a larger sphere, (as it in reality is,) to every *individual point* of which rays must flow from every *individual point* of the Sun's disk. This circle, or the surface of this sphere, must therefore be the region or abode of the most intense body of light of any round the Sun : for, at any distance nearer to the body of the Sun than it is, there can neither be the same brightness, nor indeed precisely the same compounded light ; because rays do not *there* reach every *individual point*, from every *individual point* of the Sun's disk : and at any distance *beyond* this 620. circle, or sphere, the light cannot be so bright or intense ; because (although indeed rays come to every point *there*, from every individual point of the Sun's disk,) yet it is well known the intenseness of the light is continually diminishing as the squares of the *distances* increase.

Since, therefore, there is *one* such sphere, and *only one such* sphere, of most intense light around the Sun ; and that at the distance of a diameter from it ; so far surpassing any body of light either beneath it, and nearer to the Sun ; or beyond it, and betwixt it and our Earth ; it is most probable, that *this very sphere of light*, is what alone appears to us, and what we take for the Sun's body :—and that, in reality, the body of the Sun (being less bright, and concealed within this sphere of intense light,) is no more seen by us than the stars

or

or superior planets are, when the sun is shining in the neighbourhood of them.

And if this be the case, it will follow, that the real diameter of the Sun is only *one-third* of the diameter which we take it to be of; and consequently, that its disk is nine times less, and its bulk twenty-seven times less, than has been hitherto supposed: and that its density, instead of being, as we now compute it, much *less* than that of the earth, is in reality much *greater*; as it is perhaps more reasonable to expect it should be.

This matter, however, I only submit as a *quere* to the consideration of Astronomers.

I cannot conclude, nevertheless, without observing, that phenomena of a kind somewhat similar occur with us even on earth (if we may be allowed to compare the smallest and most minute objects with the greatest): for, when we look at a candle, or a lamp, at a distance, we do not see the wick, but the flame; and measure the magnitude of the light thereby; and this generally appears about *three* times the diameter of the wick. And when we look at a poor glow-worm in the field, we do not see the part of its body that emits the light, but the utmost boundary of the intensity of the surrounding light itself; which is also about three times the diameter of the body.

Vol. I. p. 157—and p. 100 in quarto edit. 621.

An experiment of a similar kind to this mentioned by Dr. Hooper, was first and originally invented by the celebrated Tycho Brahe, about 1590.

He fixed two *convex glasses*, at the distance of thirty-two feet from each other; and then placing some tinder, or gunpowder, in the focus of the one, it took fire, by blowing on an hot coal in the focus of the other.

Here, therefore, the same sort of effect was produced by *refracted rays*, as was produced by *reflected rays*, in the experiments I have described. The glasses of Tycho Brahe, however, are said to have been of a *parabolical* convexity.

This fact is mentioned by Keyser in his Travels, Vol. IV. p. 253. And the same author also informs us, p. 481, that the experiment was formerly made with *two mirrors* at Prague, where heat collected from burning coals was, by means of those mirrors, made to set any thing on fire at the other end of the room. But the persons who contrived this experiment, considered it only as a trick, and kept the method of making it a secret. He adds, also, that even *sound* was reverberated and reflected by means of these mirrors; insomuch that a person whispering softly in a proper position against one, was heard most plainly by a person placed in a proper position near the other: for so I think we are to understand his words.

Vol.

Vol. I. p. 180—and p. 115 in the quarto edit.

Dr. Owen's most learned Account of the *Comparative Excellency of the Hebrew and Samaritan Pentateuch*, did not fall into my hands till after the half of this book was printed off. It would be a great omission, however, not to add from thence, that the part of the 14th verse of the 1st chapter of Genefis, which (as mentioned in my Note) *is omitted in the Vatican copy* of the Septuagint, is proved by Dr. Owen * to have been most unquestionably in the original *Samaritan copy*, to which he so deservedly gives the preference beyond the Chaldee, or that which is now commonly called the Hebrew,

622. Vol. I. p. 203—and p. 131 in the quarto edit.

Should any one object that the article τὸν is not annexed to Χριστὸν, in the first part of the veries, (1 John, ch. iv. ver. 2 and 3;) and that therefore the expression has not the full *energy*, which it is concluded to have in the preceding Observations; I must beg leave here shortly to add, in answer to such objection, that it ought to be taken into consideration,—that the word

X P I Σ T O N,

in *itself* alone, without any article prefixed, is of such high import, that, if it be translated at all, it cannot be translated otherwise, than *The Anointed*

* Page 66.

One : and that the *article* seems indeed to have been added by the Apostle, in the third verse, solely for the sake of enforcing still more the energy of the expression.

Vol. I. p. 255.—and p. 167 in the quarto edit.

There is a very remarkable passage in the Psalms, wherein the word "Αγέλος" is used in the *plural number* by the LXX, which was by accident omitted in the enumeration of the other passages in Scripture. It is :

Psalm cxxxviii. ver. 1.

And the first words are the same in both copies.

Ἐξομολογούσομά σοι, Κύριε, ἐν ὅλῃ καρδίᾳ με,
Καὶ ἐναντίον αἵγελων ψαλῶ σοι.

*I will give thanks unto Thee, O Lord! with my
whole heart;
Even before THE ANGELS will I sing praise unto
Thee.*

To which the Vatican copy adds still further :

"Οτι ἤκουσας τὰντα τὰ ῥήματα τῆς σόματός με.

*Because Thou hast heard all the words of my
mouth.*

F I N I S.

